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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

DISESTABLISHMENT AND DISENDOWMENT PROPOSALS.

Many of our readers, we suppose, will recollect that the Conference of the friends of religious equality, held in Manchester somewhere about November in 1874, urged upon the Executive Committee of the Liberation Society the appointment of a special committee to draw up a general scheme for giving practical effect to the ultimate object which the society has in view—in other words, to draft the heads of such a scheme for that purpose as in their deliberate judgment might be laid before the British public in answer to inquiries as to what Liberationists propose to do, and that might serve to guide any future Government upon which may devolve the responsibility of framing a measure of disestablishment to be applied to the Church of England, in like manner as that framed by the Gladstone Cabinet was applied to the Irish Church. The Executive Committee forthwith acted upon that recommendation, and appointed a committee, consisting partly of gentlemen residing in town and partly of others living in the country, to suggest for their consideration in the first instance, such proposals for giving legislative effect to the disestablishment and disendowment of the English Church as to them might appear just and expedient. We presume that we shall not be deemed guilty of any breach of confidence or propriety in communicating to our readers the fact that the special committee above referred to have substantially concluded their labours, and will make their report to the Executive Committee on Friday next, with a proposal that the suggestions it contains shall be taken into consideration on Monday and Tuesday, the 26th and 27th of June, to which the country members will be specially summoned.

It is not our intention to anticipate the information which will be laid before that meeting, either in outline or in detail. We have no authority to do so, and we shall carefully guard ourselves against the impertinence of even hinting at what is the practical scheme upon which the special committee has agreed. But we think it will not be altogether inappropriate to accompany an announcement of the fact that they are agreed, and that their labours have for the present terminated, with some two or three observations which, whatever may be the ultimate treatment of their plan by the executive body, will be found, we think, equally worth attending to.

In the first place, then, we can vouch for it that the deliberations of the special committee have been worthy, in point of earnest and anxious care, of the immense importance of the task committed to them. They have spared no pains to obtain the best and most authoritative materials of information upon which to found their decision in each case. They have amply discussed and, in some instances, rediscussed, every proposal that has been submitted to their notice. They have availed themselves of highly competent external assistance. They have been guided by a desire to make their work as complete as possible in its conformity to the dictates of justice and to the interests of the public, not; however to the exclusion of those sentiments of generosity towards individual claims which the case seemed to demand. We trust when their work comes to be examined, some credit will be given to them for the exemplary care which they have bestowed upon it. This we can testify, without the slightest hesitation, that it is the result of thorough and mature deliberation; that all the points of it, and all the ascertained objections to each point, have been gone over with as little prejudice as may be; and that, regarded as a whole, it is, in our judgment, by far the best practical scheme of disestablishment and disendowment which has hitherto been propounded.

We have said thus much, because it is not to be reasonably expected that the scheme will commend itself to the acceptance of everyone at first sight, or even to every member of the Executive Committee. We are anxious, as far as possible, to shield it from precipitate, and as it may prove in the end, unreasonable objections. Reasons will be forthcoming in support of every proposition. It is fitting that they should be calmly listened to, and impartially considered. Most of us have had running in our heads some notions, more or less vague, in reference to this question, to which, it may be in the absence of searching discussion, we have grown to attach more importance than they deserve; and there are few amongst us, we fancy, who will not find in the plan of the special committee some novel proposals, as well as some omissions of those which can hardly be deemed novel, the first effect of which will be to disappoint their expectations. All that we have to say upon this is simply to iterate the counsel already given—to listen first, to eschew prejudice, and to consider with all the impartiality that can be commanded, reasons *pro* and *con* in regard to such matters. We do not anticipate, nor indeed should we desire, silent acquiescence in anything which fails to secure hearty assent. No complicated scheme, as this must necessarily be, will be likely to please everybody in every particular. This is a question upon which we must make up our minds, whilst we hold fast by our principles, to give and take in respect of details, and it will be a concession to unwisdom to exalt into the higher region of principle every expedient proposed with a view to its embodiment.

Lastly, it will have to be taken into account that the plan of the special committee has been drawn up with a view to the guidance of the public mind, rather than with a determination to insist upon its acceptance by Parliament when the time shall arrive for active legislation upon the subject. Any Government that may hereafter undertake the solution of this formidable, as well as delicate, problem, will, of course, frame its own measure with a view to that end. It is not designed to call upon constituencies to ratify by their vote this specific plan, nor upon any Government to pledge itself to its adoption as it stands. It is meant rather to express with some precision what it is that we Liberationists mean when we agitate the country for disestablishment and disendowment. The proposals made by the committee will be sure to undergo sifting discussion. Our hope is that they may ultimately be filtered, one by one, into the public mind, so that whenever the crisis shall arrive for giving effect to the policy to which they relate, people generally, who are interested in the question may not be beguiled by plausible suggestions, but that they shall have some standard in their own minds by which to test the merits of any measure that may hereafter be placed before them by competent authority.

LORD GRANVILLE'S BURIALS MOTION.

The debate and division on Earl Granville's resolution on Monday night were the most remarkable incidents which have yet occurred in the history of the Burials question. That the leader of the Liberal party in the upper House should have spontaneously taken up the subject—that his proposal should have so closely harmonised with that of Mr. Osborne Morgan—that the House of Lords should have debated it with great seriousness for nearly eight hours—that 240 peers should have voted, and that as many as ninety-two should have voted for the resolution—these are facts, the significance of which no one who has any practical acquaintance with politics will doubt. They may not show that the question is about to be settled; but they do show that it has entered into a new and a highly interesting phase.

The subject is not one which would be named among those best fitted to call forth Lord Granville's powers; but his lordship showed himself to be able to grasp all the facts of the case; to arrange them with method and effectiveness, and, while dealing sympathetically with the grievance which he sought to remove, to address himself with fine tact and discrimination to an audience, a large portion of which were presumably altogether hostile to his views. Unlike the Duke of Richmond, who followed, he spoke, not as a superficial pleader, crammed with facts the bearing of which he was unable to appreciate, but as one who had studied the subject for himself, and who, having arrived at conclusions of his own, was able to state them to others with a freshness, and an individuality, which evidenced his sincerity and earnestness, and bespoke the most favourable consideration for his resolution.

The attitude of the Liberal party in regard to this matter is distinctly defined by the proceedings of Monday night; when ninety-one Liberal peers responded to the summons of their chief. We need not inquire into the motives which animated them: it is enough to recognise the fact, and what it indicates. The Liberal leaders have made up their minds that nothing but a thorough-going measure will close the controversy, and if the present Government will not pass such a measure—why then the Liberals will presently have the opportunity of doing so, and of thereby recovering some of the ground they have lost in the estimation of their Nonconformist supporters.

We have spoken of Lord Granville's supporters as a whole; but there is one of them whose support is specially significant. We

r fer to Lord Selborne. No one could listen to his serious speech without recalling the fact, that he separated himself from his party because he could not conscientiously join in disestablishing a Church. Nor can one doubt the truth of his lordship's assurance that he had come most reluctantly, and with painful anxiety, to the conclusion that the existing law cannot be maintained. Lord Selborne's fidelity to the Establishment will not be questioned, and he avows that one reason why he wishes to settle the Burials question is, because it is full of peril to the Church. And, being of that opinion, he also believes that the only possible solution of the difficulty is that contained in Lord Granville's resolution. Probably there is no speech in the debate which will make so great an impression on the minds of moderate Churchmen as that of the noble lord, whose attachment to the Church has often exposed him to the suspicions of some of his allies. They will find in that speech as complete an exposure of the fallacies involved in the leading objections to the Burials Bill as could have been made by its ablest supporters. If, as was suggested by the Primate, the question has passed from the region of logic into that of feeling, it is not as Lord Selborne conclusively proved, because the opponents of the present system have not the strongest grounds, in reason and in justice, on which to rest their case.

To ascertain the attitude of the Government in relation to the question, attention must be paid, not to the speech of the Ministerial leader, but to that of Lord Salisbury. The former, in a strain of dull levity which indicated utter unconsciousness of the real state of matters, repeated with parrot-like fluency the old and shallow averments, that the grievance complained of was not heard of till lately—was never large, and is constantly diminishing, and that Dissenters prefer burial in consecrated ground, and with the Church of England service, to burial elsewhere, and in any other fashion. Yet he was obliged to close with the announcement that the Government intended to deal with this imaginary grievance, and would give to it their most serious consideration!

Lord Salisbury took a very different line. *He* dealt with the question as one of great gravity, and as being full of difficulty. And he plainly intimated that the difficulty was one mainly arising out of the hostility of the Established clergy. In that respect he contradicted the dictum of the Prime Minister, that the question was a sanitary, and not a sectarian one. "If," said Lord Salisbury, "you pass this resolution, giving ministers of religion, who do not belong to the Established Church, unrestricted access to the graveyard, you will wound the clergy in their deepest and tenderest feelings, and you will raise a grievance far more serious than that you have now to deal with." That is a confession that the laity are, in this matter, on one side and the clergy on the other, and the Government are in this cruelly embarrassing position, that the great majority of the clergy, whom they fear to offend are the supporters who so greatly helped to bring them into office.

The Archbishop of Canterbury confirmed this view by similar statements. It was anticipated that he would support Lord Granville; but "I dare not" waited upon "I would" all through his speech. His private opinion, as he admitted, went further than the opinion which he expressed as the organ of the Episcopal Bench, and, like Lord Salisbury, he insisted on the necessity for a tender regard for the feelings of the clergy, while he left it to be inferred that his own sympathy with their feelings was but small.

If anybody wishes to have a vivid idea of the contradictions, the vacillation, and the timidity which characterise the ecclesiastical mind in dealing with this question, let him read carefully the proceedings in Convocation last week, and the speech of Archbishop Tait. The bishops, it seems, have screwed themselves up to the conclusion that there must be some change in the law, and they are willing to assent to the addition of unconsecrated ground to the churchyards—to the construction of a new service for the unbaptized—to an alternative service for those who object to the present one, and finally, to the singing of some of Watts's and Doddridge's funeral hymns! Nothing could exceed the tremulous caution with which the archbishop announced these concessions. If he had been walking among burning lava he could not have picked his way with more painful circumspection.

The policy of the archbishop is astute, if it be not very courageous, or very Christian. He avows that he wishes to detach from the supporters of the Burials Bill those who would be satisfied with what he calls reasonable concessions; in the hope that when the worst, and harshest, features of the present system have been modified, those who assail the principle on which it rests will be powerless to do further mischief. That is also likely to be the policy of the Government. But we believe that it will fail. There was a time when it would have been successful; but that time has passed, and all that occurred on Monday night confirms our belief that the attempt to maintain the clerical monopoly in churchyards by superficial and delusive expedients will hasten the issue which there is so much anxiety to avert.

THE LORDS' DEBATE ON THE BURIALS QUESTION.

On Monday night, in the most numerous assembly of peers that has taken place in the present session of Parliament, Earl Granville moved the resolution respecting the law of burial of which he had previously given notice. The resolution runs as follows:—

That it is desirable that the law relating to the burial of the dead in England should be amended (1), by giving facilities for the interment of deceased persons without the use of the Burial Service of the Church of England in churchyards in which they have a right of interment, if the relatives or friends having the charge of their funerals shall so desire; (2), by enabling the relatives or friends having charge of the funeral of any deceased person to conduct such funeral in any churchyard in which the deceased had a right of interment, with such Christian and orderly religious observances as to them may seem fit.

His lordship, on rising, after alluding to his own indisposition, said that he was anxious to avoid everything which could give rise to an angry feeling upon this question. No apology, however, was due to the House for bringing the matter under its consideration. It added neither to its dignity nor its weight that they should wait for proposals from the Government, or for some chance measure from the other House. The question was one of great political interest, and he was glad to see the Episcopal bench so full (there were twenty-one bishops present). Having defended his course in bringing in a resolution instead of a bill, the noble lord proceeded to explain the law of burial. He then said:—

Your lordships may ask why I seek an amendment of the law of burial. For these reasons: First, because that law was enacted for a state of things which does not exist at this moment; it was enacted when the whole of the community was supposed to belong to one denomination; secondly, it was enacted when it was considered that the service of the Church as performed by the clergyman was the only safe passport for the dead; and, thirdly, this law was enacted at a time when it was not contemplated that the Burial Service would be performed over persons who did not believe in it. The existing law is regarded as a grievance by Nonconformists. Of course, I have heard it asserted that the burial law is no grievance, or that, at best, it is only a simulated grievance, to the Dissenters; but I maintain that it is utterly impossible to make good that assertion. I do not want to trouble your lordships with statistics, but I have been looking back, and though the statistics adduced three years ago in support of an alteration of the law are by no means complete with reference to the present state of the question, I should be content to rest my case on those statistics. I ask whether there are not hundred of chapels without burial-grounds attached to them, and without burial-grounds other than the churchyards at a convenient distance. I ask whether the congregations of those chapels, excepting such of them as happen to be persons of great wealth, and who therefore are able to sustain the expense of removing the remains of their relatives to a distance, are not obliged to use the churchyards as burial-places. And I ask whether, if a religious service is read in these cases, it may not be read by a clergyman who does not sympathise in the religious sentiments of the deceased or with the religious feelings of the mourners. Now, I ask your lordships to consider what your own feelings would be in your own country if you, being members of the Established Church, were obliged to see your children or other relatives buried by a Roman Catholic priest with the Roman Catholic service, or by a Dissenting minister with a Dissenting service. And suppose the case of the Roman Catholic priest thinking that the child was not duly baptised, or of the Dissenting minister objecting that it had been baptized before full age, and that on either of those grounds any religious service whatever were refused, don't you think you would regard that as a grievance? (Hear, hear.)

Having referred to the Wesleyans as not objecting much to the service of the Church, and to the earlier history of the movement, the noble lord adverted to the political aspect of the question, and to political Nonconformity. He said:—

It is rather hard when a grievance is suffered quietly to say that those whom it affects do not feel it, and then when they do come to Parliament in a legitimate way for redress to turn round and tell them that their Nonconformity is political Nonconformity. (Hear, hear.) The Nonconformists have quite as much right to be politicians as any other class of the community. I admit that among Nonconformists, as among Roman Catholics and among persons of all Churches, there may be men who use the name of religion only as a veil for their political designs. But even suppose that were so in relation to the agitation for the removal of the grievance now in question, would it, I ask, be a reason for treating with neglect a demand in which the whole body of the Nonconformists feel so deep an interest?

He next proceeded to give illustrations of the hardship of the present law, and then explained the nature of the resolutions which he proposed to move, and discussed possible objections to them.

According to our law, persons unworthy of any burial service may be buried in one of our consecrated churchyards. Does not that desecrate the sanctity of the ground? If not, I confess it is to me unintelligible that it can be desecrated by the burial of a worthy person who does not belong to the Church of England over whom a burial service is said, though it is not the burial service of the Church of England. How can it be said that the person unworthy of any burial service, and buried like an ox or an ass, does not desecrate the consecrated ground, while a person such as I have just named does desecrate it? (Hear, hear.) Another objection, and one which appears to have the sanction of the Prime Minister, is that those who propose to amend the law make a one-sided proposal,—that while Churchmen would be confined to one particular class of burial places, Nonconformists would have liberty in the choice of their places of burial. My lords, I thought we were proud of belonging to the National Church of the country; I thought we rejoiced in our parochial system, and that we gloried in our beautiful Liturgy. (Hear, hear.) If that be so, I cannot appreciate the objection to which I have just referred. It may be a good argument for disestablishment; it may be a good argument for destroying the legislation of the Church; it may be a good argument for reforming or abolishing the rubric; but that it is an argument as between Churchmen and Dissenters is what I cannot see. (Hear.)

As to the support of burial-grounds the Nonconformists had all the rights they had before the abolition of Church-rates. Another point was then dealt with—

It is said that if the churchyards be opened to Nonconformists it will be impossible to close the churches against them. That is an argument which has been described as irresistible in reason; but I confess that I am not quite sure that it is a truthful argument. Your lordships may or may not agree to my proposal; but you have already agreed to the Act repealing the Test Act, to the Marriage Act, and to the Church Rates Abolition Act. Would not the argument have been equally good against any of these measures? (Hear, hear.)

Next the various proposals for the settlement of this question were discussed, in the course of which his lordship reasoned against separate burial-grounds, and against undertaking "the invidious task" of framing a ceremonial for Nonconformists.

No one has a right to ask the Church to do this, and if you are inclined to make such a great concession, what on earth is to prevent you making it in the most gracious manner you can? Why should we assume the invidious burden of framing for them a formulary which we know they will not accept? Another proposal which has been made is to allow anyone to be buried in the churchyard and to repeal the law which compels acceptance of the services of the Church and of the ministrations of a clergyman. This is tantamount to silent burial—burial without religious consolation at the very time when it is most acceptable to mourning relatives; and this is so repugnant to the feelings of the majority of Dissenters that I think we may dismiss it without further consideration. In what I propose is there anything unknown in any other parts of the world?

The noble lord next made a comprehensive statement of the law of burial in other countries, both in Europe and America, showing that "the churchyards of America and Europe, and of the whole civilised world, were open." Lastly, he touched upon the Disestablishment question:—

About half a century ago a witty definition of that word "disestablishment" was given. It was said to be a word used for the protection of all the bad parts of the Establishment, founded on the opinion that those who aimed at reforming the bad parts had in view the subversion of the good. ("Hear, hear," and a laugh.) All I have to say, my lords, is that if I thought my resolution would tend to the disestablishment of the Church I would not have put it on your paper, nor would I be here to advocate it. Not that I think an establishment good for every country. I don't think, for instance, that an establishment even of the Roman Catholic Church would be good for Ireland. But even if I were a Nonconformist, I own I think the Established Church is so large a tree, with roots going so far into the very soil of our institutions, that it would require very grave and careful consideration before I should consent to put a hand to upset it. (Hear, hear.) I not only believe that the Church is more efficient and its wealth better administered than it was, but I have no doubt the lay members of the Church are much more willing to contribute of their wealth to her support than they were. I believe, though, as regards the internal affairs of the Church, there may be some great dangers, that she is secure with regard to rivalry and enmity outside. There is one respect in which I believe she has gained—by that genuine Conservative feeling which has operated those enormous changes and improvements both in civil and religious liberty which have been carried out during the last forty years, by the abolition of abuses similar to that to which I have called your lordships' attention, and of grievances, whether civil or religious. (Hear, hear.) But do your lordships believe that if absolute freedom were given to Convocation the Tests Acts would have been repealed long since? The clergy as a body were against their abolition; they were against the abolition of Church-rates. But now, though I believe it is possible that a small minority of the clergy might be found in favour of reimposing Church rates, not half-a-dozen would be found who would reimpose those restrictions on Dissenters which were felt to be so great a grievance. (Hear, hear.) My lords, my voice is nearly failing me, and I fear your lordships are wearied. (Cheers.) In conclusion, I do commend my resolution most respectfully to your lordship's consideration. I have already shown that its object is not dangerous, that there are complete precedents, standing on four legs, in its favour. If I may be allowed, I would now use the words applied by Lord Liverpool's Government, in passing an Act almost exactly of the same principle. I would recommend this resolution to you

as a charter of toleration: as a direct declaration that every man of the community, whatever his religious opinions may be, should have a right to be interred with the rites of his own persuasion. (Cheers.)

The Duke of RICHMOND and GORDON, after refering to the mode of procedure by a resolution, and to Earl de Grey's bill, proceeded to deal with the motion. He expressed his belief that the alleged grievance was not generally felt, and not widespread even amongst the Nonconformists. He quoted the recent statistics as showing that there were only 8,000,000 who were subject to a grievance, and of these many did not feel it. He gave the Parliamentary divisions upon the question, and then denounced the proposed resolution, of the second part of which he said, "I must say that a more rude invasion of the sacred precincts of the churchyard than he contemplates I have never been called upon to consider." His grace proceeded to argue that cases in other countries were not parallel, and that Nonconformists were not the only persons whose feelings were concerned. Regarding the Establishment:—

Now, another objection which I have to the proposal of the noble earl is, that it seems to me to be a direct step towards the disestablishment of the Church. I believe that the separation of Church and State would be a great calamity, for I look upon the Established Church as one of the greatest blessings this country possesses. (Hear, hear.) I gathered from what fell from my noble friend that he also is proud of the Established Church, but I am afraid he will find that those whom he so ably represents on this occasion are not such friends of that Establishment as he is himself.

The noble duke next quoted from the resolutions of the Manchester Liberation Conference of 1872, from recent speeches by Sir Wilfrid Lawson and Dr. Landels, with regard to the ultimate objects of the Nonconformists, adding:—

If that is not disestablishment, I do not know what the English language means. (Cheers.) Though my noble friend says that he does not mean to carry it to that extent, those whom he represents are clearly not of that opinion. He will not be able to stop there, for they will not be satisfied with anything short of the Church. I am not here to deny that there is a grievance, but I say it is a very small grievance, and I say it is daily and hourly getting less; for, as you increase the cemeteries and the churchyards, so you diminish that grievance to the smallest possible quantity. The subject is one which has engaged the attention of Her Majesty's Government, and we desire to approach it totally unfettered, which we say we shall not be able to do if the resolution of the noble lord was passed. If the first resolution only was proposed I should not feel myself justified in opposing it, as your lordships have already agreed to something of the same kind; therefore the course I propose to adopt with regard to the first resolution would be to move the previous question. If the second resolution should come under the consideration of your lordships I should feel myself bound to meet it with a direct negative, because I believe it to be impracticable and unjust, and offensive to the great body of the members of the Established Church of this country. (Cheers.

After some conversation relating to the form of the resolution, the Archbishop of CANTERBURY rose to speak. He said that he was bound to consider not only abstract resolutions, but "the best possible mode of settling a very difficult and a very intricate question." The sooner that question was settled the better it would be for the Church of England, and the religious welfare of the nation:—

Nothing can be more undesirable than that a question of this kind, which touches men on the tenderest points, and which is likely to stir up many heartburnings, should be trifled with; and I hope and trust Her Majesty's Government will not only seriously consider this question, as the noble duke tells us they are doing—and I suppose it is almost impossible for any one to have observed the indications of public opinion for some time without seriously considering it—but that they will seriously consider it with a view to its solution. (Hear, hear.) I should have been better pleased if the noble duke had been able to announce that he was prepared with a bill to settle this question. I am not without hope that, if the Government do not introduce a bill this session, they will at least consider the matter carefully during the long vacation, and next session bring in a distinct measure; for I do think it is the duty of the Government to propose some measure. It is totally impossible the bishops can be expected to propose such a measure; and I am sure no good citizen would desire that such a measure should be introduced except under circumstances favourable to its speedy passage through Parliament.

The Archbishop next proceeded to discuss the resolution, but in very general terms, in the course of which he said that "the feelings of the clergy must be respected," that they were in a state of "apprehension"; but that "when they have the whole case before them I feel confident the clergy will not be behind others in endeavouring to give what is just and fair to their Dissenting brethren, and also in attempting to settle a very difficult question, the keeping open of which appears to me, by its irritating influence, to be most dangerous to the peace of the Established Church." Having described what had taken place in Convocation, he said:—

I wish to state that the bishops, by a large majority of ten to five, have also, as I understand, arrived at two other conclusions, which I merely throw out as they may, perhaps, help us in arriving at a solution of the practical difficulties of this question. I believe I am right in saying that it is the wish of the bishops that the restriction which at present exists to use the whole of the service of the Church of England shall, in certain cases, be relaxed, and that another service more likely to approve itself to the Dissenting members of the community shall be settled, and being settled shall be used where the friends wishing it have any objection to the regular service of the Church of England. Of course, up to this point, they have not gone further than saying that such service shall be used by the clergyman of the parish.

As to children who had died without baptism they considered that some religious service should be used, and as regards unbaptized Baptists, he had no doubt they also were entitled to be committed to the grave with the same words of hope as others. As respected Roman Catholics he also thought that the laws should be altered so as to allow Christian burial without the service of the Church of England. The bishops also thought that ringing at the grave might be allowed. In conclusion the Archbishop said:—

My lords, I am confident we have only to set our minds gravely to the determined purpose of settling this question and we shall be able to settle it. (Hear, hear.) It is ridiculous to suppose that a question which has been settled in every country in the world, as far as I know, except Spain—which has been settled even in the dominions of His Imperial Majesty the Sultan—cannot be settled in this intelligent and tolerant country—(cheers)—if men have no other desire but simply to settle this question. My lords, it is said you will not settle this question so as to be satisfactory to the Liberation Society. I do not suppose you will. (Cheers.) I am not at all certain that one of the most unfortunate things that could happen to that body would be the settlement of this question in a moderate and candid manner. I am not sure that it would not be more satisfactory to an hon. member in another place to be able to make speeches upon it. But what I want to do is to put an end to anything like a real grievance, though it affects only a few persons. I am anxious that we should see as soon as possible who it is who wishes to disestablish the Church of England and who it is who wishes to maintain it. I am anxious to detach from the movement for disestablishment the agitation which is kept up on this question, and we can so detach it by taking the question fairly in hand. I do not believe that the great Nonconformist bodies in this country are very much in earnest about making more of a grievance of this subject than it really amounts to. I am sorry that so many of them have taken a new view of the great and solemn responsibility of the State for the social, moral, and religious welfare of the community, and I hope they will learn to return more to the teachings of the fathers of the Nonconformist body on this subject. I am certain that those among them who in former times have secured the rights which their descendants now enjoy have not done so by declamatory speeches carefully prepared for the platform, in order that they might excite agitation against the Established Church. They had succeeded rather because, like Lardner and Watts, they were men of great learning, or like others whom we may remember in our own day they roused the mind and conscience by their great eloquence. The days are passed, perhaps, when any man now living can call to mind the influence of Robert Hall, and even those who heard Edward Irving are now few and far between. He was, indeed, reared in an Established Church, but his position and influences were those of a Nonconformist. These men, I say, secured the rights of their fellows, not by raising paltry questions as to how many words should be used in a graveyard, or in contending with the clergy of the Church of England. They held their own by their learning, by their eloquence, by their knowledge of the Scriptures, by the influence which they gained over men's hearts. In like manner, I do trust that the better feeling of the Nonconformists will be roused, and that the higher and nobler elements in these bodies will detach themselves from these petty squabbles, and not endeavour by means of them to injure a Church which, if they only knew their own interests well, they would see to be the great bulwark between them and other dangerous notions, the great help towards making this a truly religious country—religious in the highest sense, because uniting religion with moderation and reason. (Cheers.)

The Archbishop of YORK regretted the acrimony with which the question was discussed, but as to the clergy, he said they regarded it as a question of Establishment or disestablishment.

I am not able, however, to look upon the question as one involving this issue, and I desire very much to separate the question from that of disestablishment. We shall fight the battle against disestablishment on very bad ground if we have to fight it by the side of the grave. (Hear.)

The archbishop proceeded to refer to the report of the Lower House of Convocation in 1871, and remarked that the Government must be looked to effectually to settle the question. Relief should be given to the Nonconformist, while the rights of the clergy should be preserved.

The Earl of KIMBERLEY said no one approached the question with a desire to provoke a religious controversy or to make political capital. After a reference to the Irish law, he said that the burials question was especially one for the laity. Every one who voted for the resolution on that side of the House would not do so because he regarded it as a blow to the Church of England, but for exactly the opposite reason. (Cheers.)

The Bishop of LINCOLN appealed to their lordships to protect the churchyard against desecration.

Viscount MIDLETON feared that Dissenters were not disposed to accept the proposals made. He would prefer to proceed by a bill.

Earl SPENCER dwelt upon the grievances of Dissenters. As to the fear of scandal, he said:—

It was very unlikely that those who went to a churchyard to perform a religious ceremony and to give consolation to the bereaved would indulge in invectives against the Church or the clergy. He believed a large number of people were suffering from the grievance now complained of. It was particularly felt in the rural parts of England and in almost every parish of Wales. But if it prevailed much less extensively—if it were even confined to a single congregation—he thought it should at once be removed. The credit of the National Church demanded this, while he felt convinced the position of that Church would be greatly strengthened by a concession so just and equitable. (Hear, hear.)

The Bishop of LONDON dwelt upon the fact that the Church of England services were largely employed by Dissenters. Nonconformists had rights, but they had been exaggerated. He was thankful to hear that Government would bring in a measure.

Lord COLERIDGE, after discussing the merits of bill and resolution, explained the present law relating to this question, how qualified was the freehold of the clergyman, and how religious liberty had grown:—

When this is the state of things, I venture to think it is no longer right—that, perhaps, indeed, it is no longer safe—to endeavour to maintain what becomes a mere wretched relic of an antiquated persecution. I use the word persecution on purpose, for the present state of things is in many cases persecution. Make the case your own and see how you would like it. Suppose that any one of your lordships lived in a foreign country, Catholic or otherwise; that you lost someone who was dearer to you than your own life; and that you found that if he or she were to lie in consecrated ground they must be interred with the prayers of a clergy whose form of faith you believed to be utterly erroneous and mischievous, and against whose teaching your whole life had been one constant protest. If that were your case, you would be the very first to denounce that state of things; you would be the very first to use your utmost energies to get rid of a grievance which yet some of your lordships appear in England and in the case of the English Dissenters to deny to be any grievance at all. (Cheers.) I venture to think, further, that if the conditions of this question were changed—if the churchyards were in the hands of Dissenters, the feelings of some persons who discuss this question and deny that there is a grievance would undergo a marvellous change. (Hear.) I venture to think that, if the case were his own, no man of high feeling or high spirit would rest for a moment until he had done his best to get the system altered. It is all very well for persons whose deepest and tenderest feelings are not touched by the law to say there is no grievance in the state of the law. If the case were their own, they would not say there was no grievance. If they did say so, they would not mean what they said, and if they did mean what they said, they would be objects not of scorn, indeed, but of wonder and pity. (Hear.) I think the time has arrived when it is right to teach a small minority of the clergy a lesson which they very much need to learn. There are few of them, and they are separated from one another by large distances in the country, but still there are enough of them in the aggregate to create from time to time considerable scandal. I think they need to be taught that, like other persons in public situations, they are officers of the law and clothed with legal duties. They ought to be taught that we of the laity ought not to be left in matters which touch our deepest and tenderest feelings to their—I had almost said their caprice, but I do not wish to use any word which can possibly give offence to any man.

Some resisted this demand, because if it were granted, other demands would have to be conceded. If they were just demands they would have to be conceded:—

Your lordships, at any rate, have the power to show the country that you are willing on this question to listen to the counsels of wisdom and of moderation. You can show the country that you thoroughly appreciate the saying of a famous man of the last century that "magnanimity in politics is not seldom the truest wisdom," and as nobody doubts your power so I hope that by voting in favour of this resolution you will show that you have not only the power, but the will. (Cheers.)

Earl NELSON held that the rights of Nonconformists had been very much abrogated by the abolition of Church-rates. He did not deny the existence of a grievance, but it had been exaggerated. The passing of the resolution would impede the settlement of the question.

The Bishop of EXETER said, as he stood very nearly alone on that bench in supporting the resolution of the noble earl, he should not like to vote without explaining what were the reasons which induced him to favour the resolution. It was of the greatest importance that there should, if possible, be no longer any delay in removing that which was unjust to Nonconformists and mischievous to the Church of England. It was unjust to them that they should be excluded from that which all natural and right-feeling men would give them; it was mischievous to the Church of England that it should be put in the attitude in which it now stood, refusing what all ordinary people would say ought to have been conceded some time ago. It was doing the Church of England great harm, for no greater mischief could be done her than to alienate the sympathies and affections of the great body of the people. There were not only political agitators to deal with—he should care little indeed if they were to remain unsatisfied to the end; but there were many religious people among Nonconformists who felt that in this matter we were treating Nonconformists with unkindness and injustice and without a fair reason for doing so.

The Marquis of SALISBURY said the claim now made was to a right which had never been possessed, and to a privilege which had never been exercised. As to the difficulties of the question he said:—

The real difficulty is about the person by whom the service is to be read. That is the point which makes it difficult to understand how the issue of pure justice can be raised. You may claim that the religious feelings of the man's relations shall not be irritated by a service with which they do not agree; but it is impossible to raise any plea in favour of a claim that the service shall be read by a person to whom the relations happen to be attached. I think it is in reference to the distinction between the person who performs the service and the service to be performed that the difficulty is to be got over by authorising the use of hymns. Of course,

hymns cannot be admitted in any degree of latitude, because doctrines might be introduced in a versified form; but there is this advantage, that it entirely gives the go-by to the question by whom the service is to be performed. I do not know that it is in that idea that any solution of the difficulty is to be found.

The noble lord said there must be some tests, some formula and some symbols. Why was the proposed service to be confined to Christians? Why not Jews? and was it possible to exclude the Unitarian? He referred to a burial service compiled by Mr. Austin Holyoake, and quoted a single verse from a hymn there to show what might happen. After some further remarks, the speaker said:—

I do not at all dispute that the responsibility lies on Her Majesty's Government of approaching a question which is generally admitted to be ripe at least for an attempt to deal with. (Hear, hear.) I do not despair, I will not say of satisfying agitators with respect to it, for that is impossible, or even the noble earl opposite, for that would be difficult—(a laugh)—but at all events of allaying any real feelings of bitterness which may exist, and taking away any pretence for setting up a real grievance against the Church. (Hear, hear.) It is our duty to address ourselves to this task. We shall do it with the earnest wish that we may be able to find a solution that will, at any rate, set at rest the most bitter and dangerous part of the controversy. But while we earnestly desire to respect every holy and pious feeling, and to do justice to a sentiment which, although we may think it erroneous, we cannot but reverence in our hearts, while we shall avoid doing injury to any just or natural susceptibilities, we shall remember that in dealing with such a question the first consideration which must always present itself to our minds is that we do nothing to injure, even by a single hair's-breadth, the greatest and most beneficent of all our institutions—the Established Church of England. (Cheers.)

Lord SELBORNE said that his conclusion had been arrived at in view of the interests of the Church. When in the House of Commons, he had not committed himself upon the subject, but the question had grown in importance, and the noble lord (Granville), had done service to the Church by bringing it forward. Having reviewed the course of the debate, he said every year the question became more and more urgent, and the danger of postponing it more formidable. There was a grievance, and no answer could be given to it.

My lords, I quite admit that the region of feeling is very much concerned in this question, but, depend upon it, it has not passed out of the region of logic—(Hear, hear)—and the irresistible case of those who have this grievance is that the logic is all on their side, and, at least, great part of the feeling is on their side also. (Hear, hear.) Is there any conceivable logical answer to the observation that in these cases you deny after death that religious liberty which in every other respect is given to the deceased during the whole of their lives? You deny this liberty, in the present state of the law, in two ways—by refusing to them the liberty of being religious in their own way, and by imposing upon them the necessity of being religious in your way. (Hear, hear.) If there ever was a complete case in point of logic, surely it is this case. Whatever may be the feelings of the clergy—and I hope I shall be believed when I say there is no man in this House, not even on the Episcopal Bench, who respects the clergy more than I do—you may depend upon it that the common feeling of human nature will go with the logic in this case. (Hear, hear.)

He held that the continued agitation of the question would be mischievous. Having referred to the Parliamentary history of the question, he said that no settlement was possible which did not satisfy the principles of the resolution. The first part had been conceded by both Houses of Convocation and by the Church Defence Institution, but it alone could not settle the difficulty.

I cannot understand how any Churchman can possibly take up the ground that if a thing is to be permitted it is to be done in a less rather than in a more religious way. As a Churchman, it appears to me that religious liberty requires not only that Nonconformists shall be relieved from services to which they conscientiously object, but that the service of the Church is profaned, and the Church wronged by forcing that service upon them. It is contrary to the first principles on which the Church is founded to say to Nonconformists, "If you will not accept religion in our way, you shall, as far as we are concerned, do the thing that you wish to do religiously in a way which is not religious." How could consecrated ground be desecrated by any man's prayers? How could prayer or praise be less consistent with consecration than silent burial? I cannot imagine how any one could fail to sympathise with the feelings expressed by the Archbishop of Canterbury when he described the funeral procession singing a hymn up to the gate of the churchyard, and ceasing there through the prohibition of the Church; but I could not understand how the right rev. prelate could fail to admit the force of the same prohibition as applied to prayer.

In conclusion, after pointing out the distinction between churches and churchyards, the noble lord said:—

There is no logical ground for saying that the Church will follow, or that the disestablishment of the Church will follow, the granting of this concession, and it is a most dangerous thing for the Church of England to rest its maintenance on a false issue like this. I am not one of those who say, "*Fiat justitia ruat cælum*," for I think the heavens are more likely to fall if we do not do justice than if we do it. ("Hear, hear," and loud cries of 'Divide.")

At one o'clock the House divided:—Contents, 92; non-contents, 148; majority against the motion, 56.

The resolution was supported by eight dukes, Argyll, Devonshire, Grafton, Leinster, St. Albans, Somerset, Sutherland, and Westminster; four marquises—Ailesbury, Lansdowne, Huntly, and Ripon; twenty-eight earls—Abingdon, Airlie, Bessborough, Breadalbane, Camperdown, Chichester, Clarendon, Carysfort, Cork, Cowper, Ducie, Dunraven, Elgin, Granville, Ilchester, Kimberley, Listowel, Lovelace, Morley, Normanton, Portsmouth, Rosebery, Spencer, Sefton, Sligo, Stair, Sydney, and Zetland; six viscounts voted for the motion—Canterbury, Cardwell, Halifax, Lismore, Powerscourt, and Enfield. Bishop Temple was the sole member of the Episcopal bench who voted for the resolution. The rest of the minority consisted of lords. In the majority were six dukes—Beaufort, Buccleuch, Manchester, Marlborough, Richmond, and Rutland; and sixteen bishops—Bangor, Bath and Wells, Carlisle, Chichester, Ely, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, London, Ripon, Rochester, Salisbury, St. Asaph, Winchester. The Archbishops of Canterbury and York did not vote. The former paired against the resolution; the latter neither voted nor paired. The Bishops of Durham, Norwich, Worcester, Chester, Oxford, and Manchester were absent unpaired. Earl Grey and twenty-two other peers paired in its favour. The division was almost strictly a party one, the minority being composed exclusively of Liberals, while in the majority was Lord Eliot, formerly one of the Liberal members for Devonport. Including the pairs 286 peers are accounted for. The number voting for the resolution was one in excess of that which supported the Earl of Shaftesbury's motion affecting the Royal Titles Bill on April 3.

THE LIBERATION MOVEMENT.

MR. GORDON'S MEETINGS.

MALMESBURY, WILTS.—On Monday evening last Mr. Gordon lectured in the Town Hall, Malmesbury, Mr. S. Clarke presiding. There was a fair attendance, and good hearing. The Rev. Mr. Hockin, curate of an adjoining parish, spoke at length in reply, and Mr. Gordon's rejoinder raised the audience. Resolution carried by a large majority. Hearty votes of thanks.

MELKSHAM.—On Tuesday evening Mr. Gordon lectured in the Town Hall, Melksham, Mr. Oatley being voted to the chair. A first meeting, and great caution. Still, a good and most respectable attendance, and great attention to lecture. No opposition.

NEW SWINDON.—On Wednesday evening Mr. Gordon lectured in the Mechanics' Hall, New Swindon, when a large and enthusiastic audience assembled. H. R. Evans, Esq., presided, and read several letters of apology, including one from Mr. H. Richard, M.P. Mr. Morgan Lloyd, M.P., also addressed the meeting, delivering a very suggestive address. Rather late in the season, but a capital meeting, nevertheless. Mr. Evans is an old supporter at Newport, where he resides, but he has recently acquired considerable landed interest in this borough.

CHIPPENHAM.—On Thursday evening, Mr. Gordon lectured in the Temperance Hall, Chippenham, the Rev. Mr. Bardnell presiding. Audience much larger than on the first occasion of Mr. Gordon's visit, last year, and the vicar, and a small host of clerical and other supporters present. At the close of the lecture, which, having a few interruptions, was well received, and two or three lesser fry had spoken, the Rev. Mr. Littlewood, of Bath, played spokesman for the other side, and spoke at length, Mr. Gordon replying, and to the great glee of his audience. On the whole, and certainly so far as Mr. Gordon was concerned, a pleasant controversy, and jointly moved thanks to chairman. Better things are yet to be hoped for, and in the county generally.

WILTON, NEAR SALISBURY.—On Friday evening, Mr. Gordon lectured in the Congregational School, Wilton, near Salisbury, the pastor presiding. Both the Town Hall and the Co-operators' Hall had been refused for the meeting, and there was nothing for it but to meet in the school, great indignation being expressed at this necessity, Wilton being a Parliamentary borough, moreover. Capital meeting every way, and good week's work, for Wiltshire.

MANCHESTER DEBATE.—Mr. J. F. Alexander, as secretary of the Manchester and Salford Auxiliary of the Liberation Society, has forwarded Mr. Gordon the following resolution of the Executive, passed at the last monthly meeting, Mr. Stanway Jackson in the chair—"That the warmest thanks of this committee are due, and are hereby tendered, to Mr. J. H. Gordon for the ability, tact, and self-possession shown by him in the recent discussion, in spite of the annoyances and embarrassment caused by the disgraceful interruptions of the Church Defence adherents."

PAINSWICK.—On April 27 the Rev. J. Scott James, of Stratford-on-Avon, lectured in the school-room, Gloucester-street, on the Pilgrim Fathers, to a large and deeply interested audience. In the absence of S. S. Dickenson, Esq., the Rev. F. Smith presided.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—In Debility of Adults its efficacy is unequalled. Mr. Rowland Dalton, District Medical Officer at Bury St. Edmund's, writes:—The effects of Dr. de Jongh's Oil are sure and most remarkable, especially in that broken-down state of health and strength which usually precedes and favours tubercular deposit. It has certainly been the only means of saving my life on two occasions; and even now, when I feel 'out of condition,' I take it, and like it, unmixed with anything, as being the most agreeable way." Sold only in capsuled Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s., by all Chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Religious and Denominational News.

NEW UNION CHAPEL, ISLINGTON.

On Saturday afternoon about two thousand persons, consisting to a large extent of members of the Rev. Dr. Allon's congregation, assembled on a vacant piece of ground about the middle of Compton-terrace, Islington, on the occasion of the laying of the memorial stone of a new chapel in place of the old building, which, along with a house on each side of it, had been removed to form a site. Flags and bannerets bearing various inscriptions evinced the special interest attached to the event. A platform erected close to the stone was crowded with leading members of the Congregational body, amongst whom, besides Dr. Allon himself, were Mr. Richard, M.P., M. Edmond de Pressensé, Revs. Gordon Calthorp, incumbent of St. Augustine's, Highbury, Samuel Minton, Drs. Moffat, Aveling, Edmond, Raleigh, Mullens, Kennedy, Parker, Mellor, Jobson, Reynolds, Stoughton; R. W. Dale, E. White, Newman Hall, A. Hannay, Paxton Hood, R. Ashton, W. Roberts, J. G. Rogers, J. Marchant, and Messrs. H. Spicer, W. R. Spicer, H. Spicer, jun., John Owen, H. Lee, of Manchester, J. Duthoit, T. Bamford, W. H. Willans, Joseph Soul, E. Smith, H. Brooks, Richard Stone, W. T. Bolton, &c. There was a second platform at right angles for the choir, and one opposite for the Sunday-school children. Happily the day was fine, so that the large mass of the assembly not under cover felt no inconvenience from being in the open air.

The church in connection with this movement was originated in 1802, and was composed partly of Episcopalians and partly of Nonconformists. At that time there were only two Dissenting places of worship in Islington, and no evangelical church. The first pastor, the Rev. Thomas Lewis, settled over there in 1804, and in 1806 the chapel (which has recently been pulled down), was completed and opened, Dr. Bogue, of Gosport, taking part in the service. It was called Union Chapel to indicate the union in its worship of Episcopalians and Nonconformists, and the liturgy of the Church of England was used at the morning service, and the Lord's Supper administered in two forms. For awhile the Rev. John Watson was assistant minister, and some time after his retirement the Rev. Henry Allon was invited (September 1843), to become co-pastor. Shortly after, the Episcopalian communicants having greatly diminished, the usages and forms of the Church of England were discontinued. Mr. Lewis died in 1852, and Mr. Allon became sole pastor. Union Chapel was considerably enlarged in 1861. Its members in 1802 were twenty-six; in 1843, 319: in 1875, 676; exclusive of members of the mission stations at Nichol-street, Spitalfields, and Morton-road. The old chapel contained sittings for 1070 persons; the new one will afford accommodation for 1,650, and there will also be schools for 900 children, a lecture room, class rooms, and vestries. The building estimate of the total cost is 18,178*l*. Before the ceremony of Saturday there had been already raised 14,355*l*., the whole of which, with the exception of 1,071*l*., had been contributed by the members of the congregation. Mr. H. Spicer is a donor to the fund to the munificent amount of £1,000, and the contributions of the diaconate with that of the pastor (£250) amount to £3,600. It may also be mentioned that during the last thirty-three years, besides providing on the most liberal scale for its internal wants, the congregation has spent more than £100,000 in outside charity. The new chapel is to be a modified Gothic building adapted for congregational purposes, and built of stone and brick. From the photographs of the building which have been published, we gather that it will be a very conspicuous architectural feature as seen from Highbury Corner, and that its interior will be striking, tasteful, and commodious. The architectural design includes, or at least admits of, a handsome spire, but considerations connected with cost have led to the postponement of that part of the original scheme, unless the amount of subscriptions should warrant its immediate construction. We understand that Dr. Nathaniel Rogers, who has done so much in that respect, proposes to give the new church a stained-glass window.

The service on Saturday was marked by the musical excellence for which Union Chapel is widely known. It began with the singing of "All people that on earth do dwell." A prayer appropriate to the occasion was then offered by Mr. R. W. Dale, of Birmingham. The Rev. Dr. Aveling afterwards read the 67th Psalm, and this, again, was followed by Monk's anthem, "The earth is the Lord's." Mr. Henry Spicer then made, preparatory to laying the memorial stone, a few remarks, including a brief and interesting sketch of the history of Union Chapel from its origin in 1802 up to the present time, and embodying the above facts. He said that the church had never more decidedly developed the elements of strength and prosperity than when the old building was pulled down and the present one commenced. Memories of old friends rose before him, some of whom had gone to new spheres, but most of whom had changed the worship of earth to that for heaven. The church was now taking a new departure. The day had gone by when Nonconformists were compelled to

hide their barn-like structure in back streets, and they hoped to see arise a structure more suited to the present position and the religious liberty they now enjoyed. They hoped the spiritual glory of the new house would far exceed that of the old, and that in after years those who thought of the circumstances of that day, would say and feel that their labour was not in vain in the Lord. (Cheers) Mr. Spicer then laid the stone with the usual formalities, including the depositing of a bottle filled with suitable records, and immediately after Mr. R. Stone, as secretary of the building committee, presented to him a handsome silver trowel bearing the following inscription:—"This trowel, used in laying the memorial stone of Union Chapel, Islington, by Henry Spicer, Esq., Senior Deacon of the church, was presented to him by the Building Committee, May 13, 1876. Henry Allon, D.D., pastor; James Cubitt, architect; L. H. and R. Roberts, builders." The completion of the laying of the stone was signalised by hearty cheers. Flowers were then placed upon the massive stone, and Dr. Allon said the next thing was that they should give their countenances to the photographer who was present to take a photograph of the scene. This having been done (by Messrs. J. and H. Lyle, 129, New North-road), Dr. J. M. Neale's hymn, commencing, "Grant that all we who here to-day," was then sung by the choir, and the assembly books of the words and music being liberally provided.

The Rev. Dr. Allon then delivered an address in connection with the event of the day. He said that the project which they were now attempting to realise had been under consideration for years, and had been undertaken with the purest motives. They proposed, with as strict regard to economy as was possible, to make church provision for 1,650 persons and school provision for 900 children. With the exception of the tower, for which no estimate had been taken, not a single sovereign would be expended on ornamentation. The whole outlay was necessitated by the amount of accommodation provided. The ceremony in which they were now engaged was neither superstitious nor unmeaning. They had no idea of priestly consecration of either place or thing. They would not disparage the sanctity of all things by claiming special sanctity for any, but they wished in the highest sense to consecrate those buildings to God's great glory. They desired that this should be "a house of God." First of all they should endeavour to realise the spiritual possibilities of their enterprise. With them it was not an experiment, but a new point of departure. They were devoutly thankful for their past church history, and for the services of those who had gone before. Some were now present who, just seventy years ago, were present at the opening of the building, which had just been removed; and the oldest member of the church was a communicant in 1817. Twenty-eight of the members were communicants prior to his (Dr. Allon's) entrance on the ministry there in 1844. They had never had amongst them any schism or bitterness. That was the experience of his predecessor (Mr. Lewis) through a long pastorate, and had been his own; and he hoped the gathered strength of past years would develop in more abundant fruitfulness in the years to come. That place would, he trusted, as heretofore, be a source and centre of holy and self-sacrificing activities for the good of men and the coming of the Redeemer's Kingdom; around that memorial stone they humbly prayed that the High and Holy One would deign to accept their purpose and bless their service. To Him they committed their enterprise and themselves. But theirs was a public and not a private act, and it was incumbent on them on such an occasion to set forth some exposition of their purposes and principles, and to justify themselves in such things as were distinctively their own. In the first place, they gladly identified themselves with all religious men in the worship and the service of the one true God; the loving Father of all. Their church would be distinctively a "house of prayer," not a theological hall, although theology would have prominence in its preachings; it was not a mere preaching place; but a place for worship—worship being the most radical and universal of all the bonds of spiritual unity; varying forms are only its accidents. Their worship there would be based on no priestly rites; limited by no authoritative rubric; expressed in no inflexible liturgy; and minister to no sectarian ends. (Hear, hear.) In the second place, their worship would emphatically be the worship of the Father through the Christ, who has "given to as many as receive Him the privilege of becoming the sons of God." The full rubric of their worship was "through whom they had access by one spirit through the Father." Having expanded this view, the speaker remarked that, in the third place, they avowed a distinct ecclesiasticism—modes of church organisation, worship and agency which made them Congregationalists rather than Episcopalians or Presbyterians. (Hear, hear.) In this they simply claimed and vindicated their liberty and their preference. Varieties of church life were in his view as essential as varieties of social life. Nothing forbade each church fellowship, worshipping, and acting as seemed most conducive to its own spiritual life. Religious unity did not demand a uniform ecclesiasticism or ritual, for diversities of conception and caste were inherent, and the first step in the direction of true unity was to recognise the necessity of such diversities; and they were not the calamity but the blessing of the church. For this liberty they contended. (Cheers.) In their view, Congregationalism best realised to them the power of spiritual life, though it did not follow that it was the only ecclesiasticism in harmony with Scripture. But he urged that diversity of church life should not alienate their religious affections or embarrass their Christian fellowship. The only true charity was that which differences could not damage. (Cheers.) They did not therefore seek to make ecclesiastical proselytes; they respected the equal rights of those who differed from them; and wished, side by side with all true disciples of Christ to help in evangelising the unspiritual world, and, in a spirit of generous catholic brotherhood to say, "Grace be with all them that love our Lord Jesus Christ in sincerity." (Hear, hear.) But on an occasion like that they were bound to express preference for their own distinctive ecclesiasticism. They did not deny its imperfections, such as (at times) unworthy ministers, domineering deacons, and disorderly churches; but these were imperfections of human nature, which in other systems took other forms, and could only be estimated by comparison with them. They, as Congregationalists, deemed even popular captiousness better than the irresponsible nominations of a secular patron; church intolerance than repudiated creeds and disregarded articles; and popular dependence better than coercive exactions or irresponsible endowments. To the theoretical objection that their ministers must be timid and time-serving, he could reply that history and experience showed them to be faithful and fearless. (Hear, hear.) Although they had no creeds, no churches were more concurrent in their doctrines; the heresies of the age sprang out of the church most guarded by creeds and articles. Though they had no ritual, no worship was more devout than theirs, and they knew nothing of the strifes that raged around the noble liturgy of the Prayer Book. Although they recognised no legal obligations, they had generally been the pioneers of aggressive benevolences, and the chief religious organisations of the age had been the inspirations of the Free Churches of Britain. The facts were entirely against their critics. Some of their most precious liberties had been won by their Nonconforming ancestors, and they had no cause to be ashamed of their history. In the present relations of Free Churches and Establishments, the former were everywhere triumphant or aggressive, and the general verdict of Christendom had gone against the latter. (Hear, hear.) The evils they had amongst them were generated by freedom, and no ecclesiastical legislation could remedy them, but the corrective must be found in growing intelligence, advancing spirituality, and greater love. So far from apolgising for their Church principles, they were never so assured of them; so far from seeking any modification of them by co-establishment or concurrent endowment, they never were so united in maintaining their position of unfettered freedom and independent self-reliance. (Cheers.) From one Church they were formally Dissenters, but their rapid growth made the designation daily more anomalous. Probably not more than thirty per cent. of the church-going population of the United Kingdom now belonged to its Established churches, and the time was at hand when the term "Free Churches" would better describe their character than the term "Nonconformist"; nay, ere many years had passed, even the former would cease to have a distinctive meaning—for all would be free, from the least to the greatest. (Cheers.) What with their forefathers were only practical grievances had by a large induction been formulated by them into principles; religious liberty was imperfect and impossible so long as any one church was officially established and pecuniarily endowed by the State. They had nothing to say against Episcopacy, and would protest with equal force against Established Presbyterianism or Congregationalism. Their only contention was against undue assumptions, and they must continue their protest till the liberties they had already attained were enlarged to perfect equality of legislative position. (Cheers.) Finally, the liberties they had were legally secured to them. For this they were thankful—first to God; next to their martyr forefathers and those who succeeded them, who through long generations won for them these liberties by their sufferings and blood; next to a series of enlightened statesmen, not always—not often—thinking with them in ecclesiastical matters, but strong, faithful, and fearless in the battle for civil and religious liberty; of whom Mr. Gladstone—one of the most uncompromising of Episcopalians—was among the most illustrious. (Cheers.) And last, not least, to the personal religiousness, catholicity, and constitutional honour of their beloved Queen, around whose throne their best affections gathered with the instincts of true freedom, and the fervour of grateful loyalty and love. (Loud cheers)*

The 84th Psalm was then chanted, and the Rev. Dr. Raleigh offered the consecration prayer, at the conclusion of which Dr. Allon announced that the Jubilee Singers were unable to sing in the open air in consequence of the cold wind, but that they would sing at the Myddelton Hall. He also said that "the purses, which had been well lined by their artificers," would then be laid upon the stone, and that one purse, containing five pounds, was subscribed by their Jewish brethren, adding that he believed such a contribution was unprecedented, and might be regarded it as an omen of better times that were coming. A large number of ladies then proceeded to lay the purses on the stone, the amount being announced by Mr. Stone. The aggregate was about 1,000*l*. A collection was also made in boxes, Dr. ALLON saying that "the smallest contributions would be thankfully received." Two verses of "God save the Queen," were then sung, followed by the doxology, and the Rev. Dr. MULLENS having pronounced the benediction, the large assembly separated.

* We understand that Dr. Allon's address in full will be published on Saturday next by Messrs. Hodder and Stoughton.

A large portion of the company then wended their way to Myddelton Hall, where there had been provided in the large room a cold collation, to which some four or five hundred ladies and gentlemen sat down. Henry Lee, Esq., J.P. for Manchester, presided, and on either side of him, at the cross table, were most of the ministers and gentlemen whose names we have already given, and others besides. Grace was sung by the Jubilee Singers, and, after the company had partaken of the repast,

The CHAIRMAN proposed the health of the Queen, a toast which they, as Nonconformists, would never receive but with all due honour. Although they had not been accustomed to bask in the sunshine of royal favour, they rejoiced in looking back through the years of Her Majesty's reign at the rapid strides which had been made in religious liberty, and prayed that she might long reign over a loyal people. The toast having been duly honoured, the Chairman again rose, but Dr. ALLON interposed to say with what delight he saw Mr. Lee in the chair, because he was not only an old friend of his, but because he had really started their new edifice, by promising to give the first and the last hundred pounds, a fact which he thought ought to be made known before the chairman spoke. The announcement was received with applause, and the CHAIRMAN proceeded to say that although he might have helped them in some little degree that help represented but a small part of the desire he felt for the success of the enterprise, and that they might open the building free of debt. His experience was that it was much easier to get money before than after the day of opening, and he hoped if he were present on that occasion he would be able to rejoice with them in knowing that it was free of debt. They met as Nonconformists, and could not review without gratitude the history of their country since the foundation of the old chapel was laid. The principles which they held as Congregationalists were not less rooted in them and in the nation than they then were, and he hoped they were extending. They could not be unmindful of the fact that the great principles they had so long held were coming to the front, and men were beginning to recognise their value and importance. The time was coming when the people of this country would practically acknowledge those principles of religious liberty for which they had fought. He concluded by expressing the pleasure he felt in presiding, and he trusted that the new building would be a place where religious life would be developed, religious influence go forth, where the principles of religious liberty would ever be sustained, and that it would be a centre of brotherly love. They were a religious democracy, and he hoped that the free life of which they boasted, and the religious democracy which they believed to be the best for the life and contentment of the people, would be extended. He gave them the toast, "Success to the new enterprise and the principles which it represents." The toast was enthusiastically honoured, and the Jubilee Singers sang, "In bright mansions above."

Mr. HENRY RICHARD, M.P., who was very cordially received, said he was very glad to have the opportunity of being present to congratulate his friend Dr. Allon, and those associated with him, on the commencement under such auspicious circumstances of the arduous undertaking on which they had entered. No doubt changes like that took place under very mixed feelings; although in that case it was a token of great and growing prosperity, it was not without considerable reluctance that the old sanctuary was forsaken, because there were, especially to the more aged, associations connected with the place which received a sudden shock when it disappeared from the earth. They did not believe in any consecration in the peculiar sense entertained by some persons, and attached to it by the members of some other religious bodies. He remembered what occurred many years ago to the Rev. Mr. Howell, of Long-Acre, who laboured in Wales before coming to London, and was associated with Calvinistic Methodists, and used to go about preaching for pious objects. Some persons reported him to the bishop, who summoned him before him, and said to him "I understand you go about preaching in unconsecrated places," Mr. Howell replied, "My Lord, when the Son of God planted His foot upon this earth he consecrated every inch of it for the purpose of His kingdom, and we have thereby a better and nobler consecration than it is in your lordship's power to give." (Cheers.) He had some associations of his own in connection with Union Chapel, having when a student at Highbury College, and worshipped there when the Rev. Thos. Lewis was the pastor. He used to read his sermons, which in those days was considered the unpardonable sin. There was no reason to think that the ancient people would have any cause to weep because the new building was inferior in magnificence to the old. Some people would deprecate the erection of such places by Nonconformists. He had some sympathy with that feeling

himself, but there were exceptions. There was no doubt that as Nonconformists they had sustained contumely by the singularly unattractive edifices which their forefathers erected for Divine worship; but now they had attained to a different social position they ought to assert themselves in architecture as in other things which had an effect upon the public mind. (Hear, hear.) If there was any church or minister in London entitled to hold up their heads, it was the church assembling at Union Chapel and Dr. Allon. (Cheers.) Before sitting down, Mr. Richard said he hoped they would give a very warm and cordial reception to his honoured and distinguished friend, M. de Pressensé, undoubtedly the greatest ornament of the Protestant Church of France, an eloquent preacher, a copious writer, and one who sustains a sort of hybrid character, being a politician as well as a minister of religion. (Cheers.)

M. E DE PRESSENSE, who was enthusiastically received, then addressed the meeting in French.

The Rev. GORDON CALTHROP (minister of St. Augustine's Church, Highbury) said he should have been very sorry to have been altogether silent on that occasion, because from the first day he entered upon his duties in that parish he had never received anything but kindness from Dr. Allon. On that day when he was going to enter upon what he hoped would be even a more prosperous career, he would have been sorry not to have said a few words of cordial congratulation. Although he believed only two Church of England clergymen were present, he knew that Churchmen were proud of Dr. Allon; his name was honoured in the Church of England, and he was respected and loved by clergymen of that Church. He was not alone in his feeling of honour and respect for their pastor. It was a grand thing to be said of him, as was said in his hearing the other day, that after ministering to his people for over thirty years his hold upon them was as strong as ever, and he had not shown a single trace of flagging interest or power. (Hear, hear.) It was a grand thing for a man to remain in the same place for so many years. He congratulated them upon having such a pastor. He had only to express what they all felt—hearty sympathy with him that day. Among Nonconformist ministers there were some who took an episcopal position. They had not the position or anxieties of the bishops; but there were men around him who were to all intents and purposes bishops, and it was right that they should have cathedrals to preach in—(cheers and laughter)—and it was fit that Dr. Allon should have such a place. Representing a large body of silent Churchmen, he said they regarded Henry Allon, their dear friend, as one of whom they were proud, and they wished him prosperity and many years of honoured ministerial life. Would he accept from him (Mr. C.) a very cordial and very affectionate "God speed"? (Cheers.)

Mr. R. W. DALE, M.A., said the circumstances of the day were such as to create emotions which he longed to express, but which it was difficult to utter. He had had the honour to know Dr. Allon for many years, and had loved him more the longer he had known him, and it was a great joy to him to be present on that occasion. He looked upon him that morning with a certain degree of curiosity. He could not understand how a man could exhibit such vigour, and face the building of a great new church when he was well over forty years of age. He thought he must have discovered the secret of immortal youth, and with it the courage of youth. (Laughter.) He hoped Dr. Allon's friends would not leave him to bear its weight alone. It might be their impression that Dr. Allon was not older than he was twenty years ago. He never used to see him tired, but he had seen him just a little tired lately; and when he heard of that great enterprise he was a little doubtful about it, and he expressed the hope that that work would not rest upon his hands only, but be shared in by all his people. (Cheers.) Mr. Newman Hall had been doing work of that kind for some years, and was nearly out of his trouble. But let the work be done for Dr. Allon. If from that day, when the first stone had been laid, right on to the day when the building was opened, they all did their utmost, he had very little doubt that the Union congregation would have the satisfaction of opening that church without a shilling of debt upon it. He had seen a congregation accomplish such things; such as at Wellingborough, where a church costing between eleven and twelve thousand pounds, had been opened free of debt. If the congregation resolved to do that, the great end would be accomplished. He had had some connection with Union Chapel, having preached there once every year. From his very heart he said, "God speed you and bless you." (Cheers).

Rev. J. G. ROGERS, B.A., said they were all interested in the same enterprise. He came to testify his personal affection and friendship to Dr. Allon, and he was perfectly assured that if any man was to have a fine church it should be Dr. Allon, although he thought it was necessary to be careful that they did not lose their spiritual life in the erection of handsome churches. They were trying to see how they could make such æsthetic tastes agree with Scriptural simplicity, and must take care they did not lose anything of their spiritual life. No church was more capable of taking care of that than they were, and he hoped Dr. Allon would be long spared to them. (Cheers.)

The Rev. NEWMAN HALL said he heartily responded to the sentiments which had been uttered respecting Dr. Allon. His long ministry in London, his power as a writer, his eloquence as a preacher, and the great usefulness of his church, being not simply content to listen to high teaching themselves, but diving down into the poorest parts of—all claimed their respect and gratitude. He hoped they would save him the anxiety of getting the money, and would open the church free of debt. (Cheers.)

Mr. H. WRIGHT said his affection for Dr. Allon had been largely increased by travelling with him in the United States, and he felt deep sympathy with him in the work in which he was engaged. Dr. Allon enjoyed the sympathy and love of all his people, but he considered the meeting that day as representing the interest of outsiders, and it was good to be backed up by the loving sympathy of friends. He came to unite his congratulations with those of others, and to wish them much success.

The Jubilee Singers again sang a piece, "I've been redeemed," and a few remarks expressive of sympathy with the good work done by Dr. Allon and his congregation were made by Mr. C. W. WORMS, a Jewish gentleman, and the subscription papers, which had meanwhile been handed round, were collected. It was announced that the total sum collected and promised during the day was about 2,550*l.*

Mr. W. H. WILLANS proposed, and Mr. H. SPICER, jun., seconded, a vote of thanks to the chairman, which was heartily carried, and acknowledged by that gentleman. Dr. Allon begged to say that he had only a minimum share in the work, as no one could be better helped than he was by the sixty gentlemen who had formed themselves into a committee for that purpose. He also thanked the Jubilee Singers for their services, and said if they would come and sing in the new building he would promise them a good collection.

Anniversary Meetings.

COLONIAL MISSIONARY SOCIETY.

The fortieth annual meeting of this society was held at the Memorial Hall, Farringdon-street, on Thursday last, the Right Hon. W. E. BAXTER, M.P., presiding. A hymn having been sung, prayer was offered by Rev. Dr. Raleigh.

The CHAIRMAN said the object of the society was to institute and found churches of the Congregational order in the British colonies. It had always had his most cordial support, although from a speech which he had made in Scotland last winter, some persons supposed that he was not an Independent. That mistake arose from his having pointed out some things which might be amended in relation to that body—such as celebrating the communion only once a month, the mode of admission to the church, and the keeping up of small insignificant churches where they could not be self-supporting. Whatever theoretical differences might exist, the practice of all the Presbyterian Churches of Scotland, in most essential particulars, was absolutely congregational. The Presbyterian Churches did much as they liked independently of the Synod. Although he was one of those who paid but little attention to the differences between the sects, he preferred the Independent body. Its simple form of church government was the farthest removed from priestcraft and priestly authority, and the Independents had always been in the forefront of the struggle for civil and religious liberty. Some years ago, when they were discussing in the House of Commons how to apportion the seats which had been disfranchised, the Whig Government brought in a bill to give a seat to Chelsea and Kensington. But the Scotch members thought they had a prior claim, and opposed the bill, which was thrown out. He was sitting by the side of Sir James Graham, who said to him—"What a sorry figure the Liberal party cuts without the Scotchmen." He would say now what a sorry figure the Liberal party would cut without the Independents. His desire was that their influence should be widely extended throughout the British Colonies, and prove as powerful for good as it had been here. He had intended to deliver a sort of exhortation to the committee on the necessity of encouraging self-reliance, and not giving aid to churches which did not help themselves. But he found the committee had already passed a resolution on the subject, which was simply admirable. Of all forms of endowment, the worst form was private endowment, legacies and gifts, which only had the effect of preventing the church working on the true voluntary principle. (Cheers.)

The Rev. W. S. H. FIELDEN, secretary, then read the report, which commenced by referring to the fact of the society having completed its fortieth year, and to the approval which it met with at its formation from the Congregational Union. Of all the first officers and committee only Mr. J. R. Mills and Dr. Halley survived. In reviewing the progress made, and the results obtained, the committee say;—"The total income has amounted to 152,000*l.*, being an average of less than 4,000*l.* per annum. There are to-day 313 churches, 250 preaching stations, 232 pastors and evangelists, and three colleges within the British colonies. Compared with the amount expended, these results are highly satisfactory: compared with the extent and spiritual need of the Colonies, these results are profoundly inadequate and unsatisfactory." The unparalleled rapidity with which the colonies had advanced, left them far behind in the race between population and church extension. The colonies covered more than four millions of square miles, and had already reached a population of upwards of 7,000,000. The problem of applying 3,000*l.* or 4,000*l.* a year in aid of missions to regions so vast and scattered was no easy task. On the ground of kinship and need, the colonies had a claim to our sympathy and help. About 250,000 emigrants left our shores every year, and Mr. Forster estimated that before the middle of next century there would be more than eighty millions of English-speaking people in the colonies. New England Congregationalism had accomplished much in the United States during the last century. Could any aim be more Divine than to plant that power, and set the same leaven to work in all the colonies? If, as the founders of the society believed, it was their mission to impress a form and character upon the colonies, could any duty demand more earnest enthusiasm and resolute self-sacrifice that it be accomplished? But the present means were utterly inadequate; the collection for "British Missions" yielded less every year, and the vast majority of the churches ignored their existence, although almost every congregation had personal links with the colonies. By virtue of their polity and elasticity Congregationalists had a special affinity and relation to the freedom and general characteristics of colonial society, and Congregationalism was the fitting religious outcome and expression of their life. Thankful for what God had wrought, the committee appealed to the churches for "liberal things."

If in our own rural districts there is needed the stimulus of national support to prevent the stamping out of our smaller churches, there are vast districts in Queensland, Newfoundland, Western Australia, in which the danger is that *Christianity itself* will be stamped out. There is still a grand opportunity for cementing the bonds of Christian brotherhood; of proving the complete sufficiency of the Gospel and the voluntary principle, and of continuing the grand spectacle of a free, mighty, and puissant empire, leagued and united by mutual respect and loyalty, upholding the cause of righteousness and liberty throughout the earth.

The report then glanced at the details of the year's work. The grant to the Canadian Congregational Missionary Society had been 300*l.*, being 20 per cent. on the amounts raised for missionary purposes within the Dominion; and the report stated that the year had been one of the most important and encouraging in their history. Several new churches had been organised. The Congregational College of British North America had been assisted with 264*l.* 10s., and the Rev. A. Duff had been added to the college staff, while the students had been spoken of very highly by Dr. Wilkes. From St. John's, Newfoundland, satisfactory reports had been received from the two missionaries, but another was much needed, as Rome and Ritualism seemed leagued to delude and enslave the ignorant fishermen, and the Gospel was sorely needed. In Victoria, Australia, 205*l.* had been contributed to the Congregational Union and Mission. The report spoke of the general prosperity of the churches, and State aid to religion had entirely ceased, while education was free, secular, and compulsory, and the religious outlook was never so bright; the bone of contention being removed, all the sections of the Church seemed to be drawing into closer fellowship of life, and love, and labour. In New South Wales the death of the Rev. S. U. Rothwell and the departure of the Rev. John Graham, after eleven years of successful labour, were events to be deplored; but the mission work had been extended, the Society helping to the extent of 157*l.* The Rev. C. Manthorpe had returned to South Australia, and Mr. B. N. Ferme had also been appointed, and left for Adelaide. The Rev. C. B. Symes had been compelled to return home, but was succeeded by the Rev. W. R. Fletcher, M.A. The various changes which had taken place in the churches in Western Australia and New Zealand were recounted. The Rev. J. J. Whalley had arrived at Pietermaritzburg (South Africa), and reported prosperity in all departments of the Church, and the Rev. John Fernie had returned to D'Urban. The Rev. S. Organe, of Madras, reported favourably of the year's growth and work. The report concluded with reference to the death of Mr. Richard Mullens, and to the retirement of the Rev. Alexander Hannay from the secretariat, and to the balance-sheet, which, owing to the unusual legacies, was a satisfactory one.

Mr. Baxter being obliged to leave to attend the House of Commons, Mr. JAMES SPICER then took the chair, and as treasurer read the financial statement, which showed that the receipts for the past year, including legacies to the amount of 1,300*l.*, had been 4,596*l.* 18s. 2d., and the expenses 4,022*l.* 13s. 5d., leaving a balance in hand of 574*l.* 4s. 9d. Mr. Spicer remarked on the smallness of the congregational collections, and the unusual largeness of the legacies, but for which they would have been 800*l.* in debt, and urged the duty of each congregation contributing to the society, as it was making spiritual provision for those who went out from amongst them to the colonies.

The Rev. Herbert EVANS, of Carnarvon, moved the adoption of the report, and the appointment of committee and officers. He commenced by referring to what had been done for the colonists by science in sending out salmon fry, birds, and trees, with a view to acclimatize them in their new home, and asked if Christians should forget to send out the blessed Gospel of the Son of God. One of the objects of the society was to circulate the Scriptures. Mr. Trollope, in one of his works, asked if they were to help the colonies in order that

England might be great, or that Englishmen might be happy? He (Mr. Evans) answered the latter. And they must be made happy, as they had been in the old land, by giving them the Bible in their houses. The present Premier said that a tank and porch was necessary for every man. He had no objection to that, but he said let there be a Bible in the house, and then the tank would be used oftener, and the porch enjoyed the more. A Bible in the house showed that it was a home, and not merely a houses. After illustrating this point by an anecdote, the speaker said another object of the society was to send well-qualified ministers to suitable stations, where churches might be formed. One of those churches might prevent some of their relatives or friends going to the bad. When he went as a young man to Liverpool he was without a friend in the city, but after presenting his letters at the Welsh church there he came away with 300 friends. Thousands of labourers had gone to the colonies. He could not rejoice at that, because it was the men of backbone and independence who were leaving the old country. But the least they could do for them was to send them the Gospel in their new home. Another object was the providing itinerant preachers like the old Welsh evangelists, and, he might add, prophets of old. Those men were sent out to rough it. An application was lately sent to the Wesleyan Conference to send out a man, and the only qualification mentioned was that he should be able to swim! That was a strange request to be made to the Wesleyan Conference. If it had been to the present President of the Baptist denomination he could have understood it—(laughter)—but the fact was the former minister had perished in crossing a creek, and so they determined not to lose the next one, by requiring the qualification of being able to swim. The Society for the Propagation of the Gospel was sending out priests instead of preachers—men who, instead of pointing to the sacrifice of Calvary, attempted to offer sacrifice themselves. That society wanted men to go out and meet such priests, and endeavour to counteract their errors. The society had reached its full manhood—forty years, and he remembered in connection with it the names of Algernon Wells, and Thomas Binney, who nursed it as his own child, and other noble men. (Hear, hear.) Dr. Vaughan lamented that there were no bishops' graves in the colonies. Some Congregational churches could boast of bishops' graves there, and those graves called upon them not to leave the colonies now. He called upon the ladies to help the society, reminding them that some of the greatest events in English history had occurred in the reign of a queen. It would be a noble day for the work of the society, when the ladies came forth as queens to help it. (Cheers.)

Rev. Dr. PARKER seconded the resolution, and referring to some impatience which he had observed in the audience during the reading of the report, said that speeches were nothing unless they were based upon solid realities, and until the church took an interest in the reports presented, it might shout, but it would never make a collection. The society had to do with a great question—a statesman's question. There was a widespread idea that those colonial churches should be self-supporting. He asked a distinguished colonist about it, and he said, "You ought not to support them any more than you send missionaries to Yorkshire." But after thinking about that reply, he saw that it was a fallacy, because they did send missionaries to Yorkshire. Although there was wealth enough in each county to support missionaries, yet they did not do it effectually, and it was necessary to send men to them. The men who knew that society best were earnest, business men, such as their chairman, and the men who established it were not likely to be misled. The first time he heard John Angell James was on that society's platform, and Mr. Binney was never more lively than when pleading for it. He could rest upon the testimony of such men, and would do all he could to hold up their hands. He did not approve of the commercial standard by which religious efforts were measured, and would rather ask if the missionary was an earnest man of good character and a faithful servant, than look at any arithmetical calculation. He had engaged to preach three sermons on behalf of the society this year, and he trusted it would be well supported by the churches. (Cheers.)

Rev. JOHN GRAHAM (late of Sydney), said he had spent twelve years in the colonies, having determined to devote himself to missionary work at the suggestion of the late Rev. Thos. James. He felt that all he had done in New South Wales was infinitesimal, but he would gladly live those years over again, and throw more earnestness into the work. They had heard in the colonies some discouraging echoes as to the burden of the colonies, and a desire that they should go free and do for themselves The colonies could battle for themselves, but would it be to the honour of England to loosen the ties which bound them together? (Hear, hear.) He thought not, but that they desired to bind them more closely together. It had been said that ancient Rome fell through the disaffection of her distant territory. But they held the colonies in a different way to that which Rome did, as they were governed by men responsible to a free Parliament, and there was freedom for every subject. He had not come back to deliver lectures about the colonies, or to write a book about them. That society was doing a great work in helping the Australian colonies, although New South Wales had not for twenty years taken anything from that society until last year, when they received 20 per cent. on the amount they raised for Bush missions. There was great need of spiritual help in the colonies, and he felt all that had been said that evening about extending the right hand of fellowship to those colonial churches. In going to Sydney he determined to do missionary work. He went to a place some miles distant from the city, and called on a gentleman who lived there, and told him he had come to preach the Gospel in that district. He lodged there fourteen days, and preached to the people, and at the end of that time they all met together, and he asked them if they wished to have a Congregational church, and they said they did, and a subscription-list was started, and 480*l.* promised at once. A beautiful church was erected at a cost of £800, and he preached at the opening services with the greatest amount of happiness he had ever felt. A minister had been called to that church, and God was blessing his efforts. A church had also been formed at Waterloo, with about 160 members and between 300 and 400 hearers. He could tell of many other churches which had been formed in Tasmania, Queensland, and New Zealand, where young empires were arising with the stamp of British freedom. He commended the society to the prayers and liberality of the British public. (Cheers.)

A hymn was then sung and a collection made.

Rev. HENRY BATCHELOR (Blackheath), moved:—

That this meeting devoutly acknowledges the good hand of God in the growth and stability of our churches in the British colonies, and earnestly calls upon the home churches to sustain with greater liberality the work of the society, especially in efforts to plant the Gospel in new townships and the bush, and in the endeavour to leaven all those vast and rapidly-increasing communities with the spirit and power of the kingdom of Christ.

Rev. JOHN FARR (late of Ballarat) seconded the resolution, and mentioned that he had been instrumental in forming eleven churches. They needed men full of faith, courage, and tenderness for the colonies—men who could put up with anything, and whose only desire was the salvation of souls. In Ballarat he had had six churches under his charge, and often travelled thirty miles on horseback or in a buggy, and preached four times on a Sunday. In the neighbourhood of Rosses Creek, some Welsh people who had got some acres of land, built a stone church in the bush, and set a portion of it apart for the Englishmen. At a place called Napoleon, nine miles from Ballarat, he went to a farmer's house to preach to some Welsh people, taking his Welsh sermon with him, but when he got there he found the room full of Englishmen and Germans, as well as Welshmen; so he had to preach in English without his notes. None of those men were worth a penny, although they had each an acre of land, and in no instance would they receive money or land from the government for religious purposes. He would ask them to do the best they could for the colonies, as by so doing they might hereafter help their children or relatives who might go there. (Cheers.)

Rev. S. MCALL proposed, and Rev. W. S. H. FIELDEN seconded, a vote of thanks to Mr. Baxter and Mr. Spicer for presiding, which was unanimously agreed to, and the meeting was concluded with the benediction.

HOME MISSIONARY SOCIETY.

The annual meeting of this society, which was very numerously attended, was held in the Memorial Hall on Tuesday evening, May 19th. Samuel Morley, Esq., M.P., occupied the chair. After singing and prayer offered by the Rev. John Spurgeon.

The Rev. J. H. WILSON, the Secretary, then read the report, which stated that during the year which had just closed the agency of the Home Missionary Society had been greatly blessed. The returns from the stations, certified by county associations, afforded gratifying proof of great good that had been done. Extracts from those from Devonshire, Somersetshire, Dorsetshire, Hants, Durham and other counties were read, and they went to show that an active work is going on in the benighted districts of these several counties, that mission chapels were being erected and stirring services held. This has especially been the case in Wales. The report states that for some time past the committee have been anxious to get London ministers to visit missionary stations and do evangelistic work for a few weeks in the summer.

Last year a good beginning was made—the Rev. J. G. Rogers, of Clapham, having offered a month's service in the counties of Berks and Bucks. The visit was most successful; large special meetings were held, and the Home Mission pastors and evangelists were greatly encouraged. This year other three or four London ministers are to visit stations in Somerset, Hants, Dorset, and Sussex, and county unions are entering cordially into this work.

The evils arising out of the multiplication of small churches of different denominations in many of our villages with limited populations are next referred to:—

To consider how this state of things might be remedied, a conference was recently held at Ashford, our treasurer, Mr. Samuel Morley, M.P., in the chair. There were delegates from most of the Nonconformist churches in East Kent, and facts were adduced which clearly showed that, while there was room for a grouping of villages and village churches in each denomination, so as to form stronger centres of power, there is a loud call for more united Christian effort on the part of all denominations, so as to economise means and more effectually secure the highest possible ends of Home Evangelisation. Resolutions having this object in view were cordially and unanimously passed, and it is hoped that this example will soon be followed in the other counties of England.

After a reference to the need of the continued effort of an evangelistic agency as based on the statements of county associations, the report appeals for increased support to the society, grounded on what it has already done. Some of the facts referred to appeared in our last week's report of the Congregational Union. Since 1860 county associations with which the Home Missionary Society is affiliated had increased their contributions for evangelistic purposes from 7,812*l.* to 20,261*l.*, and the agencies had been immensely increased, and had evoked more voluntary service:—

In 1860 there were about 2,000 Christian workers connected with the mission stations; now there are nearly 3,000. Then there were 10,000 children in the Sunday-schools; now there are 18,000, and 2,000 young persons in the Bible-classes, while the combined efforts of the whole have, by God's blessing, added to the fellowship of the village churches nearly 10,000 persons. And who can estimate the good done during these years by the circulation of three millions of tracts, the sale of 20,000 copies of the Scriptures, 150,000 magazines, and more than 800,000 periodicals all of a moral and religious character!

The committee appeal for increased support to enable them to extend their evangelistic work in the rural districts, where some two millions of the population are stated to be living in open neglect of the means of grace.

Mr. CLAPHAM read the financial statement, which showed that the total income was 4,802*l.* 18s. 6d., and the total expenditure, 4,492*l.* 8s. 7d., leaving a balance in hand of 310*l.* 9s. 11d.

The CHAIRMAN then addressed the meeting, and congratulated them upon the interest taken in the work. He wanted them all to feel the importance of doing something for the evangelisation of the land, more especially in some districts. There was one county, that of Kent, where they had held a conference on the subject. He was quite sure there were many towns in which there was sufficient religious accommodation. He feared that they, as Christians, were not rising up to the responsibilities of their position. They were too much in the habit of seeking to make money, and of bowing down to wealth. It was quite pitiable to see what a fuss had been made in the papers about the wealth of Mr. Stewart, of New York, whom he knew very well, and who was a very excellent man. He did want them to see how they could devote their money to useful purposes. He wanted them to go to country villages more especially, where the people were very much neglected, and where there was very often a good deal of religious oppression. He wanted Christians of all denominations to try and act together in this matter. He also thought ladies might be more employed in the work of evangelisation. They were fitted to sympathise with and get at the hearts of the people more, and had special qualifications for evangelistic work. They also needed more liberal pecuniary support, as although they had a small balance in hand that would soon be exhausted, and increased funds would be urgently needed. (Cheers.)

The first resolution relative to the adoption of the report and the appointment of a committee for the ensuing year, was moved by the Rev. Dr. Morton Brown, of Cheltenham, who dwelt on the need of fresh effort; and seconded by the Rev. Herbert Evans, of Carnarvon, in a highly characteristic speech, which created great laughter. The former, in the course of his address, remarked that whatever contingencies might take place in connection with sustentation funds and other funds, they must not forget what the Home Missionary Society had done for evangelisation at their various missions. Mr. Evans, in the course of an impassioned address, which created much interest, urged the necessity of making that society a greater power, and referred to the scenes of drunkenness, brutality, and wife-kicking that were witnessed in Liverpool from Saturday night to Monday morning as a reason why such a missionary agency was sorely needed. They ought to endeavour to make all their churches—which, in fact, the first churches were—local missionary associations. The speaker also said that the members of their churches who were not Christian workers were great hindrances to earnest labourers, and, as lookers on, miserable themselves. All ought to have something to do. They wanted men who could think, and who would dare to say what they thought, though they had never heard it, nor seen it in a book before—men who believed that the Spirit inspired now. Let each one consecrate his best to the Lord, believing that there was a day of retrospect to come in this world, and a day of reckoning, a day of grand review, in the next.

The Earl of SHAFTESBURY then came forward and said that a high honour had been conferred upon him in requesting him to support the resolution, and that he felt much the honour of standing for the first time in the Memorial Hall. Although the ancient walls had disappeared, they were still upon the site of the ground that had been consecrated with the sighs and sorrows of martyrs and confessors. He must be more than man if he did not feel himself moved to the utmost to thank God for the great triumph which he by His grace had given them over that accursed system of religion, that vile Popery that has devastated and is still devastating the nation of mankind, and if he did not feel within him a holy indignation against these recreant and wicked men who are now endeavouring to bring us

back to the Egypt—(cheers)—from which God in his mercy has so signally delivered us. Protestantism was the basis of the religion of this country, and if it ceases to be Protestant its glory will pass away. He heartily endorsed all that Dr. Brown had said against Ritualism—no language could be too strong—no course too vigorous to adopt. Every word the doctor had said he would repeat throughout the length and breadth of the land. Do not let them go away, however, and believe that Ritualism was the only danger to which the Church of Christ was exposed. There was another power called Rationalism, more subtle, though less visible, but equally powerful. Ritualism may be confined to the Church of England, but Rationalism has crept into the Nonconformist pulpits, as it has into the pulpits of the Church of England, and, therefore, he delighted in such a mission as this, which would go forth into all the secret recesses of the land, and into all the remote parts of their villages. He agreed with his friend Mr. Morley that it was not in the great towns that they had the greatest destitution of spiritual life; it is in the remote and unvisited parts of the country, and it was there the priest exercised, without constraint, all his power and influence in bringing hundreds of simple people back to the accursed Popery that their fathers repudiated. The noble earl trusted that the missionaries of that society would go in that spirit, and on that principle. He trusted that they would be simple in their preaching and not beat about the bush. As far as he had experience of the great mass of the people of this country, there were two grand truths that will reach their very hearts and stir them up to the very inmost of their faculties: one was Christ, His passion and His work—Jesus Christ and Him crucified; and then let him hold out to the abject, the sorrowful, the miserable, and the needy, and those who were deprived of the comforts of this world the glorious return and second advent of their Lord and Master Jesus Christ. (Loud cheers, amidst which his lordship left the hall.)

The Rev. J. G. Rogers, B.A., moved the following resolution.—

That this meeting, while gratefully acknowledging the rich and effectual blessing which has been bestowed by God on the labours of the agents of this society during the past year, has yet to mourn the prevalence of a sad amount of "ignorance, superstition, and vice," in the rural districts of England; but relying on the simple Gospel as the best remedy for this and every other form of evil, and believing in the agency of this society as being through the Holy Spirit well adapted to give it practical effect, would earnestly recommend it to the continued and increased support of the friends of home evangelisation.

He commenced by assuring the noble earl, whose departure he regretted, that if rationalism did creep into their pulpits, it was in a most insidious manner, and that it was immediately expelled. They knew no Master but Christ. They had no object in view but the salvation of souls, and they trusted for that salvation to no sacraments, no philosophy, to nothing else but the power of Christian love. With respect to the matter before them, he had felt that their best plan was to bring before them brethren from the rural districts, to tell their own tale. When he heard his eloquent and humorous friend Mr. Evans, he felt that the Principality set them a good example. If they were to make the counties of England like the Principality, they must get men like Mr. Evans to do it. It was a melancholy fact that when many of his friends went into the country for the summer, they did not take their children to the Home Missionary Chapel, and did not imbue them with interest and sympathy in the work; and then they wondered that while they were away from home their children had taken a singular liking for the Church and the Church service. If they wanted to take an interest in the work they must go and see it. There was a simplicity of piety and enthusiasm in the service of Christ in some of these country stations that they did not find in towns. He had been much benefited by his visits to them. But after all it became them to remember that there was a sad amount of ignorance, superstition, and vice in these rural districts, but it was amazing how the people would work, and to see the interest they will manifest and the enthusiasm that will be awakened by the very simplest proclamation of the Lord Jesus Christ in many of these very places alluded to in the resolution. In conclusion, he maintained that there was no concordat wanted between honest Christian brethren, and if they understood one another they would feel that where a free church is bearing its testimony for Jesus Christ, no other free church has a right to go and intrude into its domain. (Cheers.) He regretted they could not say the same of the Established Church. What difference was there between him and the noble earl who had just left the meeting? Did they not both believe in the simple Gospel—in the sole supremacy of Christ—in the superstition of trusting to mere sacraments—in repudiating the authority of the priest. Why then he asked should they intrude where there were men of his character and his doctrine? Simply for this reason they may be here to-day and gone to-morrow by some change. By the promotion or death of the incumbent there may come into the parish a man who preaches another Gospel which is not a Gospel; and therefore in the interests of truth they were compelled earnestly and decidedly to maintain their stand. (Cheers.) Their society, however, carried on its work in no spirit of antagonism. It unfurls no flag of mere denominationalism, and it goes forth simply as a good agency to win souls to Christ. The Rev. Mr. Rogers said deliberately that the salvation of the Protestantism of England depended on the Nonconformists of England. (Cheers.) The bishops won't save it; the clergy cannot save it, hampered as they are, even the most evangelical of them, by subscriptions and creeds. That Protestantism of theirs it was their duty to fight for. It had stood the test and trial of many a century. It lifted up this country to the noblest place of greatness of any country under heaven, and they must take care that it goes down pure and untarnished, as they received it from their forefathers, to our children and our children's children. (Loud cheers.)

The Rev. J. P. Chown said it was with very great pleasure that he seconded the resolution. It divided itself into three parts. As to the first, they were reminded of the churches that had been renewed in their life. He had been in the work—he knew what the work of a pastor in a village of five hundred inhabitants was, and he felt that if they were to go and look at the scenes of which they had heard—of tenants and masters meeting under the means of grace—what evidence would they not have of the wonder-working force of the grace of God, how many a persecutor had been turned into a modern apostle, and how many a swearing, drunken wanderer had been turned into one who should be a living illustration of the pilgrim's progress through the city of destruction to the celestial city above. What joy should rest in the work this society has accomplished, and what abundant encouragement it affords to us, for which you may well thank God and take courage; because report as they might they could not take notice of the aroma of the presence, and the power, and the fragrance of the Holy Spirit that has been present in those places. They had results that could not be tabulated—they reported blessings that they could not put into a schedule. Then, again, let them remember that what was done was the beginning of what, under Divine power, would pour out its own life and develop its own influence. The second point of the resolution referred to the need there still was because of the vast amount of ignorance, superstition, and vice in the rural districts. He was brought up in the midst of them, and knew them tolerably well, and he rejoiced at that. There were dark places of the earth full of the habitations of cruelty, and there was no need to go to Africa or India to find them. He was second to none in appreciation of education and temperance, but the more he saw of humanity the more he felt that there was no other power than that of the Holy Spirit that could ever fathom the depth of its depravity or give it the blessing without which it was not blessed at all. He feared evil was extending, and that now, more than ever, they had to pray for home mission work. The Archbishop of York had, in his sermon on intemperance at Westminster Abbey, drawn up a terrible indictment against that country. He felt, therefore, the need of the Gospel to go forth in its Divine power to cast out that and every form of evil, until the whole world should be filled with the blessing of the Gospel, and men should rejoice in the Lord. He had great pleasure in seconding the resolution. (Cheers.) The doxology was then sung, the benediction pronounced, and the meeting separated.

CHRISTIAN EVIDENCE SOCIETY.

The annual public meeting of the Christian Evidence Society was held on May 10, at Willis's Rooms, Bishop Piers Claughton presiding, instead of the Archbishop of Canterbury, who was detained in Convocation. There was a crowded attendance. Amongst those present (besides the speakers) were Sir Thomas Watson, the Rev. Prebendary Row, J. Mackonochie, Dr. Leary, Dr. Jobson, J. Gritton; General Burrows, Hon. Colonel Jocelyn, Colonel Strange, Major Cooper Gardiner, Abel Smith, M.P., &c. Letters of regret for non-attendance were received from the Bishop of Gloucester, the Bishop of Oxford, Alderman M'Arthur, M.P.; the Revs. Dr. Irons, Canon Miller, Dr. Allon, Dr. O. Dykes, &c.

After prayer, an abstract of the report was read by the Rev. P. Barker, secretary. He stated that in various ways the society had made progress during the past year. Several courses of lectures had been given in London, special mention being made of a course given last year at St. George's Hall, Langham-place. Open-air work had been actively carried on, respectively on London-fields and under the St. Pancras railway arches. In the provinces branch associations had been formed, or work in various ways had been carried on in several important towns, amongst these being Northampton, Stoke-on-Trent, Oldham, Leeds, Middlesborough, and Cambridge. In a large number of towns classes had been formed for the study of the evidences under the society's "Scheme of Study." Two new volumes had been added to the list of the society's publications—viz, "Credentials of Christianity," containing the lectures given last year at St. George's Hall, and "The Gospels in the Second Century," written by the Rev. W. Sanday in answer to the second part of "Supernatural Religion." The sale of the society's publications throughout the year had been generally satisfactory. The society's income for the past year amounted to 1,401*l.*, being an increase of 353*l.* over the receipts of the preceding year; but the report stated stated that there was still an urgent need of increased funds, both in order to carry on the present work, and to extend it as the committee wished. The report concluded by noticing some instances of personal spiritual good, resulting from the society's labours, and with an earnest request for prayer that it may please God still more abundantly to prosper the efforts put forth in connection with the society.

After an interesting address from Bishop Claughton, who gave his own testimony to the society's usefulness, and urged the importance of endeavouring to understand our opponents' position, the following resolution was moved by the Bishop of Carlisle, seconded by Dr. Angus, and supported by Alderman McArthur, M.P.:—

That the report, of which an abstract has now been read, be printed and circulated under the direction of the committee, and this meeting recognises with much thankfulness to God the extension of the society's work and influence which has taken place during the past year.

The Rev. Daniel Moore moved, and Lord Hatherley seconded the following:—

That the meeting learns with satisfaction that there is a prospect of strengthening the society's work with the Universities.

It was then moved by Professor Lorimer, D.D., and seconded by the Rev. W. Cadman:—

That this meeting recognises the the great value of the works recently written by the Rev. Prebendary Row and by the Rev. W. Sanday, at the request of the society, and tenders its cordial thanks to the authors for their contribution to evidentical literature.

A vote of thanks to the Chairman was proposed by the Earl of Harrowby, seconded by the Rev. Dr. Jobson, and carried.

The benediction was pronounced by Bishop Claughton, and the meeting closed.

State Patronage of Vice.—A meeting called by the Congregational Committee for the Abolition of State Protection and Patronage of Vice, was held in the Memorial Hall Library, Farringdon-street, on Thursday evening last. The chair was taken at 7.30 p.m., by Henry Richard, Esq., M.P., who was supported by Mons. Ed. de Pressensé, the Right Hon. James Stansfeld, M.P., Sir Harcourt Johnstone, Bart., M.P., and the Revs. D. Morton Brown, Dr. Kennedy, Morley Wright, D. Watt, B. Waugh, and others. There were also present W. Shaen, Esq, M.A., Professor Sheldon Amos, M.A., Professor Stuart, M.A., and W. T. Malleson, Esq., B.A. In opening the proceedings the Chairman gave a short history of the legislation on this subject in England. He said that the Government to maintain their standing armies took large numbers of young men, chiefly drawn from the ignorant and ill-trained classes, secluded them from the influences of home life, and consigned them to a life of enforced celibacy, massed together in barracks, exposed to every temptation, aggravated by deleterious idleness. Hence came habits of profligacy and vice, the effects of which impaired their serviceableness as instruments of the State. It was said a pecuniary loss was thereby incurred of 19,000*l.* or 20,000*l.* a year, to save which a system was devised which already cost the country more than that, and which if developed according to the desires of some, would cost ten times as much. There was no benevolence in the scheme whatever; it was inaugurated merely to save expense. And to do that the promoters of the scheme had "passed laws, which, disguise it as you may, amount to nothing less than the licensing of vice by the State—an attempt to make a wise physical enactment without regard to its moral foulness." The principle underlying it all was that vice was a necessity. After introducing M. de Pressensé, the chairman called upon the members of the Congregational body "to come forward and help, in the name of social order, justice, and unity, of civilisation, and of Christianity, to do what they could to put an end to legislation which demoralises men, degrades women, and makes the State a minister of sin." The Right Hon. J. Stansfeld, in a speech of great power, denounced the conception upon which these laws were founded, that vice was inevitable, and moral progress impossible for the human race. And as to the expediency of such legislation, he had himself made exhaustive inquiries into the facts and figures, and proved that it was a miserable hygienic failure. M. de Pressensé then addressed the meeting in French, and showed from facts abroad that the tendency of such laws was to aggravate the evil they were supposed to mitigate.

The Government have abandoned the idea of building a new Mint on the Thames Embankment.

The *Liverpool Mail* states that it is the intention of the Government to bring in a bill for the establishment of a Bishopric of Liverpool.

The distribution of the "Peek" prizes to 4,000 children of the London School Board took place on Saturday at the Crystal Palace under the presidency of the Right Hon. W. E. Forster, M.P.

Conflicts between the whites and the blacks, in which seventeen of the latter are said to have been killed are reported from Louisiana. The sheriff had asked for military aid.

Last evening King George of Hanover and his Queen, travelling as the Count and Countess of Danneberg, arrived at Dover from Calais, and left for London. Their Majesties intend to stay several weeks in this country.

Columbia Market will shortly be reopened by a few capitalists, who have determined that the building shall be employed for the purposes intended by its founder, Lady Burdett Coutts. Their single aim is to assist the families of artisans by bringing within their reach perishable food of every kind.

Correspondence.

MR. GLADSTONE'S POSITION.

XIV.

To the Editor of the Nonconformist.

SIR,—Nominally I am addressing this letter to you, but virtually it is intended for Mr. Gladstone. It is possible that I may seem to some too earnest in pressing these questions, bearing upon the connection between Church and State, upon the attention of the late Prime Minister; but I have a reason for doing so. Mr. Gladstone seems to me the solitary great English statesman, upon whom a plain man like myself can hope to press arguments dealing with the conscience with any probable chance, or likelihood of their bearing practical fruit. Another thing that I feel very strongly is, that Mr. Gladstone is, I do not feel the slightest doubt, the only living man who can so guide the present disestablishment movement as to conduct it to its inevitable termination without a fearful revolution, without, in other words, bringing down every existing English institution, the monarchy and all, toppling about our ears. Disestablishment must come, as surely as day follows night, sooner or later. And as you most truly observe, it will be sooner rather than later. And it rests, as I believe in my inmost soul, with Mr. Gladstone to say whether disestablishment shall be one step in that onward march of events which will make England more free, more happy, and more prosperous than she has ever been in the past; or whether it shall be the beginning of a deluge which shall sweep everything before it, and of which no mortal can foresee the ultimate results. Disestablishment will surely be brought about without the aid, and in spite of Mr. Gladstone, or any other man. But that disestablishment may be *safely* brought about would, I believe, be, humanly speaking, impossible without Mr. Gladstone's financial genius to arrange the terms and settle the conditions of that measure of disendowment with which all but a handful of dreamers* see that it must be accompanied. Again, I do not see how it would be possible, *with safety*, to dispense with the aid of the one great statesman of our time, in whose perfect disinterestedness and conscientiousness the masses of Englishmen in their heart of hearts thoroughly believe, and who is, *with all this*, at the same time, a devoted member of the Church of England, and a believer in the Church in her *spiritual* capacity as a portion of the mystical body of Christ, and therefore a hater of Erastianism as a giving to Cæsar of the things of God.

Now all this being so, it is necessary to ask oneself how is it that Mr. Gladstone, being what he is, can continue to support a state of things which is so deeply tainted with Erastianism as the existing condition of the Church of England in her connection with the State?

In answering this question I have nothing to guide me but Mr. Gladstone's published utterances, which I have endeavoured not only to read, but to study as carefully as I can. From these I gather that he has ceased to uphold the Church Establishment as a matter of principle, but continues still to support it as a matter of expediency, and for the sake of certain contingent spiritual advantages and benefits which accompany it, or which at least Mr. Gladstone is of opinion accompany it. I gather further that if the present Church Establishment were not now in existence, Mr. Gladstone would not be of the number of those who would set it up, or call it into being.

Now this seems to me, as I believe I have intimated before in the course of these letters, to concede everything that can be desired by those who advocate disestablishment, not on the ground of expediency, but as I do, and have done from the first, upon the ground of principle.

If I am at all correct in my estimate of Mr. Gladstone's present position with respect to disestablishment, the question I wish to ask is this: "Can we, ought we, is it right, that we should use arguments based upon expediency where *spiritual* concerns and interests are involved? I am able to see, and I am perfectly willing to concede, that expediency may be a safe guide where political or temporal interests only are in question. On such a ground it would be perfectly admissible to discuss whether the English army or the English navy, or even the House of Lords, or the ancient title of our sovereigns is worth preserving? Such matters are fair subjects of debate upon such terms. But I cannot admit the relevancy or the propriety of discussing the status of the Christian Church, or of any true and integral portion of it upon any other than purely Christian principles. Such a portion of the great Christian family, Mr. Gladstone and I believe the Church of England to be. Mr. Gladstone, if I mistake not, believes the Church of England to be a portion of the mystical Body of the Son of God. He believes that it would be true to say of her in a subordinate degree as a portion of this One Catholic Church, that she is "the Bride, the Lamb's wife." Such the Church of England is in theory, in the theory of her devout members and children. But what is she in practice? What is she in that world of politics and of Parliament, where the conditions of her actual existence are determined from year to year, and where they have been determined for centuries? Let recent events give the answer. Let the debates at the passing of the Public Worship Regulation Act furnish the reply. If there was one thing which came out more clearly than another in those debates, it was this—that the mixed, and not necessarily, or essentially Christian body called Parliament, has supreme power in the determination of the doctrine, the discipline, and the public worship of that portion of the Church of Christ, which is called the Church of England. Moreover, that Parliament being perfectly aware that it does possess this power is determined never to surrender it, but on emergency to exercise it in the future, as history tells us it has again and again exercised it in the past. Now this appears to me to be the very essence of Erastianism. If Mr. Gladstone can defend this as being right *in principle*, because he conscientiously believes it to be a state of things which is in accordance with the will of the Divine head of the Church, as Dean Stanley does, then, of course, I have nothing more to say. My arrow is all wide of its mark. But if, on the other hand, Mr. Gladstone does *not* believe the existing state of things is in accordance with the will of our Lord Jesus Christ, then I do say that he is bound to use all his powers and his talents, and opportunities to put an end to a state of things which he does not believe to be in accordance with the will of God. And as Mr. Gladstone has all these advantages and opportunities in a greater degree and in a more abundant measure than any living Englishman, it does not require me to say to him that there is all the greater responsibility resting upon him to undertake this work.

I can well understand how he shrinks from it. I can enter into his feelings when he replied to Mr. Edward Miall's great speech in the House of Commons, when he spoke of the gigantic difficulty of the task. I can easily believe that his thoughts are not wholly dissimilar from those of Jonah or Jeremiah at certain stages of their history. But if God has laid this burden upon him, he cannot escape from it without a worse shipwreck than that of Jonah's. And as Mordecai said to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" so, with all that affection and even reverence which I have for him, I would entreat Mr. Gladstone to bear with me while I ask him, Is he sure that his talents and opportunities have not been bestowed upon him mainly and chiefly in order that he may wipe away that foul stain which defaces Christianity itself in the present state of thraldom and degradation of the Church of England?

A HIGH-CHURCH RECTOR.

* It is only candid to say I was one of those dreamers myself up to a comparatively recent period.

THE BURIAL QUESTION AGAIN.

To the Editor of the Nonconformist.

SIR,—In connection with the important resolution brought forward by Lord Granville, there will, no doubt, be a general revival of the discussion on the burials question, and a reproduction of the old fallicies, such as that the churchyards belong exclusively to the Established Episcopal Church, and that they were originally given or purchased by private members of the Church for its sole possession and use. We, who claim these grounds to belong to the nation, affirm that such a statement as this is, for the most part, untrue, and that only to a very limited extent is there anything to give to it a shadow of justification.

Fortunately there is a Parliamentary return which throws a good deal of light upon this question. In the year 1834 Mr. Shephard, Deputy-Registrar to the Bishop of London, in obedience to a vote of the House of Commons, presented "a return of the several sums expended in the purchase of *ground for forming or for enlarging* churchyards, parochial burial-places, or public cemeteries for the interment of the dead, so far as relates to the diocese of London." Mr. Shephard having made a most exhaustive search into the records in his custody, and obtained all the information that vestry clerks and other parish officers could give him, sent in a return in which seventy-seven cases were specified. Of these seventy-seven cases twelve are described as "private gifts"; but it is not affirmed that the donors intended their gifts to be enjoyed exclusively by members of the Established Church. The remaining sixty-five cases are very interesting to us—*e.g.*, there is St. Andrew's, Holborn, "By purchase 3,280*l.* parish rates and charities"; Bishop Stortford, Herts, "By purchase, 160*l.*"; Chipping Barnet, "By purchase, 3,965*l.* 4s. 9d., rates and parish charities"; St. Mary, Stratford, Bow, "Purchased 5,700*l.* by rates"; South Mims, "Purchased 65*l.* Church-rate"; Enfield, "Purchased by Church-rate, 80*l.*"; Hillingdon, "Waste parish land inclosed." In all the cases from which these have been selected, the property has been acquired either by public rates or by other levies upon the general community. In the diocese of London, then, in 1834, six-sevenths of the property in Church and burying-grounds, on which information was authoritatively supplied, had been provided at the public cost. Is there any reason for supposing that the case is different in 1876 from what it was in 1834? Further, it may be asked, is there not reason to believe that similar properties in other dioceses have been acquired by similar methods and in like proportions?

All the evidence that has been given favours the belief that the properties in burial-grounds throughout the kingdom have been obtained for the most part by levies on the public ratepayers, and in a very small proportion indeed by private beneficence.

I am, yours faithfully,
JAMES BROWN.

Bedford, May, 1876.

JOHN BULL AND THE STATE CHURCH.

To the Editor of the Nonconformist.

DEAR SIR,—The following classic production was found on leaving the Tabernacle the other evening after the Liberation Society meeting. Perhaps if Mr. Bull inquires for it you will kindly let him have it. He is most likely to inquire of you.

Yours truly,
GEO. M. MURPHY.

Walworth, S.E.

JOHN BULL'S BELIEF.

It's true that more than half the people
Attend a church without a steeple,
But just as true, say what you may,
For steeple churches all must pay.
Six million pounds of sterling gold,
This church derives when all is told;
But what we get for this a year,
I cannot see so very clear.
The bishops net upon their rounds
A hundred and sixty thousand pounds;
Cathedral deans and chapters grip
Four hundred thousand for their "tip";
While well-off clergy, not a few,
Get thousands while they nothing do.
Till late they'd got, as grants for schools,
Eight millions—yet the folks were fools;
And still in heaven and nature's spite,
"Our dear old Church" can snub the right.
Some say it is a wall 'gainst Rome!
If so, 'tis putty built, not stone.
They uniformity deride,
And yet to it by oath are tied.
Although God's Acre's common ground
They bury some folks "like a hound."
Upon the bench such pranks they play,
Oh! woe betide the judgment day.
They want the school boards now to fix
And play their priestly pranks and tricks,
And while we all the bill must pay
They shriek and curse to have their way.
But presently the world will see,
The Church and State completely free,
And that's the firm belief of me—

JOHN BULL.

Liberty Lodge.

The German Empress left Dover for Calais, *en route* for Berlin, at three o'clock yesterday afternoon.

It is now officially announced that M. de Marcère has been appointed Minister of the Interior in France, in succession to the late M. Ricard.

Intelligence from Zanzibar states that the British Resident there has negotiated a treaty with the Sultan for the entire abolition of the slave-trade, under stringent rules.

A conference of prominent Republicans has taken place in New York for the purpose of advocating political reform and the nominations of an honest and capable candidate for the Presidency. Professor Woolsey, the ex-president of Yale University, occupied the chair. The Conference was adjourned until to-day.

AT THE WOMAN'S SUFFRAGE MEETING.

(From our own Correspondent.)

When the lords of the creation have discussed the Woman's Suffrage Bill in Parliament, the ladies meet to discuss the discussion, and they do it with so much cleverness and grace, that even those who are not convinced cannot fail to be entertained. The usual meeting convened by the National Association for Woman's Suffrage was held on Saturday evening at St. George's Hall, and was largely attended; a considerable number of people paying half-a-crown for reserved seats. The platform was less thronged than on former occasions, and some well known ladies, and others connected with the movement, were absent—no doubt from accidental circumstances. The meeting was not quite unanimous; there being a score or so of men—not gentlemen—who occasionally slightly interrupted the proceedings by vulgar laughter and exclamations. An amendment was also moved; but that was done in a proper, however feeble, way, and a very few hands were held up for it.

This year the ladies relied more upon gentlemen as speakers than they have usually. Mr. Russell Gurney, M.P., was a suave and thoroughly hearty chairman, and Mr. Cowan, M.P., Mr. Hinde Palmer (late member for Lincoln), Mr. Hopwood, M.P., and Mr. O'Shaughnessy, M.P., took part in the proceedings. Some of these spoke well; but, as has happened before, the ladies spoke with greater point and care than did the gentlemen. There was, of course, some curiosity to know how the advocates of the bill would take their defeat, and particularly how Mr. Bright would be dealt with. Well, I think it must be admitted that there were some signs—not of depression—for unabated confidence in the ultimate success of the movement was expressed, but of keen disappointment that so heavy a blow should have come from such a quarter.

Miss Becker, while speaking with her usual calmness, dealt in very decisive terms with some of Mr. Bright's objections. She repudiated with indignation the assumption that their claim was based on hostility between the sexes. Mr. Bright had himself been accused of setting class against class, and he, of all living men, should have been the last to steal such a weapon from the armoury of his adversaries, and to hurl it, not against strangers to himself in sympathy and in blood, but against those who aspired after privileges which he had taught them to value, and who were learning the lessons which he had spent his life in inculcating, and against women of his own household and home. To the assertion that the country had a right to decide by whom it would be governed, she replied by asking who were to decide—the few or the many? and very neatly applied the argument to the extension of household suffrage in the counties.

Miss Sturge (of Birmingham)—a very incisive and ready speaker—censured Mr. Bright for taking counsel with his fears; declaring that what was right should be granted, and that they should not trouble themselves about results. No doubt, she said, the pocket boroughs returned very good members, but that was not thought a sufficient reason for retaining them. If, as was asserted, the votes of women would be under the control of priests and ministers, that was because they were not now politically educated, and she knew no better cure than for them to cultivate independence of thought and judgment. It certainly seemed odd to hear Mr. Bright replied to in much the same way in which he used to reply to Tory arguments in the days of his reforming activity.

Mr. Smollett was treated with silent contempt; his name not being so much as mentioned. Mr. Leatham escaped rather easily; though Miss Sturge said that it was only on the woman's suffrage question that he was ungentlemanly and unmannerly.

Miss Cobbe, who spoke of herself as a "scribbler by trade," and not a speaker, made a very interesting speech, full of good points. She sketched the luxurious class of women, who live only for pleasure, and know nothing of the hardships of life, and who tell members of Parliament that they do not want the suffrage; and then contrasted with them other classes, whose life was one continued battle, and who suffer from the neglect rather than the hostility of the male sex. She illustrated her assertion by referring to the fact that the House of Commons was counted out six times while the Married Woman's Property Act was in committee; and she also described with much pathos the way in which the law deals with mothers in regard to the custody of their children.

Miss Tod, of Belfast, is an authoress, I believe, and her speech, besides being philosophical in tone, was marked by a high degree of literary finish, and delivered with great fluency. She was in the historical vein, and described the good effect of the franchises already granted on their possessors; urging that the demand for woman's suffrage was but a development of ideas rooted in the past.

The vote of thanks to the chairman was proposed by a sister of John Bright, Mrs. M'Laren, the wife of the member for Edinburgh. She with great earnestness expressed her gratitude to Mr. Gurney for his efforts on behalf of the Married Woman's Property Bill.

The meeting was well sustained throughout, and if there was less of sparkle and smartness in the speaking than in former years, it was more earnest and serious. Yet it was altogether free from extravagance, as regards either matter or manner. Whoever called the leaders in this movement "the shrieking sisterhood" was not even a caricaturist; since caricature requires a basis of fact, and, so far as I have seen, the facts are all the other way.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Morning.

The Government has, within the last six days, secured a great victory and suffered a serious defeat. But, as the victory was a matter of course, and the defeat was accomplished in spite of overwhelming and well-drilled forces, the latter may without prejudice be regarded as the principal event of the Parliamentary week. The victory happened on Thursday, at the close of the debate on Sir Henry James's resolution, which the Conservatives persisted in regarding as a vote of censure, whilst official Liberals protested that it was really nothing so dreadful. This division of opinion as to what the resolution really meant was a significant feature of the whole dispiriting business. The Front Opposition Bench, against what I have always ventured to regard as its better judgment, was shoved into the van of battle by the irresponsible obstinacy of hon. members below the gangway. The Marquis of Hartington had two courses open to him on the promulgation of the Proclamation under the Royal Titles Act. Either he must sound the trumpet and move on the enemy with every appearance of spontaneity; or a requisition would be presented to him bearing the signatures of nearly one-half of the party he is supposed to lead, requesting him to advance. Here the subject branches out, and presents two other alternatives, and the noble marquis would have had to make his second choice, and decide either to offend a wide section of the party or to go into battle formally and undisguisedly coerced by his followers. Lord Hartington, who likes to do things decently, decided, after consultation with Earl Granville and Mr. Gladstone, to yield to the turbulent stream, and he authorised his legal lieutenant, Sir Henry James, to give notice of the resolution moved on Thursday night. This is not idle gossip, but sober history; and I may add that I was privileged to read the document which, at the urgent request of the Marquis of Hartington, was *not* presented to him; but, nevertheless held over his head, and would have been placed in his hands if action had been delayed another day.

It was not to be expected under these circumstances that the debate of Thursday would have been conducted with any vigour from the front Opposition bench. Sir Henry James did his best; but, though a useful debater, he is by no means a strong man, and, moreover, the ground he traversed had been previously occupied by Lord Selborne. Mr. Childers had the advantage of being fresh to the subject, but the audience he addressed were jaded. Sir W. Harcourt has talked himself out; and not even the empty tirade of Mr. Gathorne Hardy or the silly bluster of Sir Robert Peel could reinvigorate him. The Marquis of Hartington, after a very smart hit at the important patronage of himself indulged in by Lord Elcho and Sir Robert Peel, wearily set himself to make a speech in his character as leader of the Opposition, and painfully plodded over the too familiar ground. But the great chiefs who alone might have influenced the House with oratory, sat silent—Mr. Gladstone, because he thought that enough had been said; Mr. Bright because he found it physically impossible to speak; and Mr. Lowe because the shadow of the disgrace of his abject apology still hung over him, and the subject of the Royal Titles Bill was one to be avoided. By an accident which is bitterly complained of, the members below the gangway who were responsible for the debate found no opportunity of taking part in it, and thus the conversation run in an official and legal grove; the only speaker on the Opposition side who was neither an ex-minister or a lawyer, being Mr. Pease. Probably had Mr. Cowen, Mr. Anderson, or Mr. Mundella found the opportunity they frequently sought during the evening, the debate might have taken another turn. As it was, it was dreary to the last degree, and everybody was glad when the division was called, and the Royal Titles Bill, with its long train of unpleasant incidents, vanished from the Order Book of the session.

The debate on Friday was of a different order, and had different results. It arose from Mr. P. J. Smyth's motion, declaring the expediency of closing public-houses in Ireland on Sundays. Last year Mr. Smyth introduced a bill on the subject, and in the course of the debate it became so clear that the position of the Government in opposing it was imperilled, that advantage was taken of the day being Wednesday, and the bill talked out. On Friday there was no escape from the division, and it was expected that the Ministry had profited by their experience of last year, and would accept the inevitable. The expectation was not verified: Sir M. Hicks Beach weakly proposing as a compromise that the hours during which public-houses were open in Ireland on Sundays should be further restricted. At ten o'clock Mr. Sullivan rose in what was, at least at the outset, a thin House, and delivered what is by common consent the most eloquent and convincing of an already long series of successful House of Commons speeches. He had the good fortune to have as auditors Mr. Bright and Mr. Gladstone, and the effect of his eloquent argument upon them, more particularly upon the latter, subsequently reacted upon the crowded House. I do not remember ever to have seen Mr. Gladstone so unreservedly interested in a speech by a private member. All the while Mr. Sullivan was speaking the right hon. gentleman, who sat in a line with him, leaned forward, and several times led the cheers which frequently broke forth from the assembly. Later when he himself found irresistible the temptation to speak, he followed Mr. Bright in complimenting the member for Louth on his remarkably able speech.

But Mr. Sullivan had a good case, and the stupidity of the Government in knocking their heads against the brick wall of a unanimity of conviction broke through all party ties, and was demonstrated when the figures of the division were announced. The Chancellor of the Exchequer was, late at night, put up to modify the *non possumus* of the Secretary for Ireland, and vaguely to promise rapid though cautious advances towards the accomplishment of the desire expressed in Mr. Smyth's motion. Mr. Gladstone followed, and the Premier "got himself together" to make a speech, in which he might have thrown over everybody, and possibly announced that a Bill was actually draughted to meet the necessities of the case. But the speech, whatever it might have contemplated, was never spoken. Major O'Gorman, finding the moment opportune, interposed, and delivered what was also his most successful House of Commons speech. The major was in splendid condition; the midnight chimes were sounding; the House was crowded, and the subject congenial. Perhaps there never was heard—as it appeared set off with the major's peculiar manner and rung out in his thunderous tones—such a fine piece of incongruous pathos as that in which, describing the respectable farmers, "men who loved their landlords, and whom their landlords loved," he declared that they were "men whose lives Plutarch might have written." The House roared with laughter, even the saturnine visage of the Premier breaking forth into what Dr. Kenealy once called a "goblin grin." Mr. Disraeli was the more amused, perhaps, because he thought the major had played his game, and had diverted the attention of the House from the serious arguments advanced during the debate, and just enforced by Mr. Gladstone. At any rate, by the time the major sat down the Premier had abandoned his intention of speaking, and the House divided, with the result that the Government were defeated by 57 votes in a gathering of 391 members.

Last night the Ministry were attacked on a fresh side; one of the old-fashioned debates on the question of Ministerial extravagance being regularly embarked upon. Mr. Gladstone, who was currently reported to have prepared a speech of two hours' duration, refrained from taking part in the debate, which dragged on till past midnight without liveliness, though it is to be hoped not without useful-

ness, and was rounded off by a division in which the Government were able to show that the party defection of Friday was only temporary and special.

IN MEMORIAM—DR. GEORGE HENRY DAVIS.

In the removal of Dr. George Henry Davis, comparatively sudden, but to his nearest friends scarcely surprising, the Religious Tract Society has lost not merely its secretary, but in him one of those strong, far-seeing, statesman-like, and faithful men who are able to control circumstances, and guide difficult affairs to successful issues. It is not too much to say that the Religious Tract Society is now one of the most gigantic pieces of moral and religious machinery in the world, and some idea of the strong administrative faculties of its lamented secretary may be gathered from the fact that during his administration of its affairs its income from all sources has nearly doubled itself. At the period when he took office in 1855, the income of the society from all sources was about 70,000*l.* per annum, its last year's income gives 146,000*l.* We believe there is not one of those gentlemen who, as trustees or members of the committee, guide on the affairs of this great institution, one would not eagerly admit that this great success is singularly owing to the untiring unselfishness, the quiet but eager vigilance, and the strong, the many-minded, and ubiquitous energy with which Dr. Davis was able to control all the internal arrangements of its offices in Paternoster-row, and to stretch out to every part of the Continent of Europe especially, and even to countries beyond, a helping hand and a guiding finger.

Dr. Davis was born at Woolwich, January 10th, 1819. He had, therefore, only reached the age of sixty-four. His father was the Rev. Stephen Davis, a highly respectable Baptist minister. While Dr. Davis was yet a child, his father appears to have removed to Clonmel, in Ireland, and from his early associations with the sister island, it has sometimes been erroneously supposed that he was of Irish extraction. He studied in Ireland at Trinity College, Dublin, and it was pleasant when, years ago, he was in his more enthusiastic moods, to hear him speak of his friendship and intimacy with his fellow-student, the eminent William Archer Butler, whom, in many qualities of his mind, the writer of this paper thinks, Dr. Davis greatly resembled; but their road in life diverged—Archer Butler, as we know, became a distinguished minister in the Church of England; Davis had strong proclivities to Presbyterianism, and he was always rather proud of a silver snuff-box, bearing the inscription, "To the Rev. George H. Davis, from the Presbyterians of Ardree, as a grateful acknowledgment of his valuable and gratuitous services as a minister of the Gospel amongst them during three years, 1835." He dated, however, the period of his real conversion from his twenty-first year; we are not sufficiently acquainted with the distinct dates of his life, to know when he took his place amongst the Baptists by the act of believer's baptism, but he was, shortly after, settled over his first church at Golcar, in Yorkshire. We find the registry of the well-known names of Dr. Steadman and John Birt among those who assisted at the ordination. When his amiable and excellent brother, the Rev. Stephen Davis, also a Baptist Minister, removed from Weymouth, to old Salters' Hall Chapel, in London. George Henry Davis succeeded him at Weymouth, and here he married the gentle and beloved lady who still survives him and mourns his loss. He did not continue in Weymouth long, being called to succeed that mighty master, Thomas Roberts, of King-street, Bristol, the honoured and worthy contemporary of Robert Hall, William Thorpe, and John Leifchild. He continued his pastorate over the church in King-street for a period of sixteen years, but towards the close of it he became a very prominent and even famous man, especially by his strong antagonism to what were regarded as the audacious aggressions of the Roman Catholic Church, when Cardinal Wiseman assumed the Archbishopric of Westminster and parcelled out England into papal bishoprics. At a crowded meeting in the Victoria Rooms, composed entirely of men, Davis spoke with strong, vehement eloquence, and the Dean of Bristol—Dean Elliott—rose to shake hands in public with Mr. Davis, and to thank him, in the name of his church, for his effective speech. It was this which led to his being associated for some time with the Protestant Alliance; but he was still only getting into harness for the geeat labour of his life, and, as we have seen already, he became the secretary of the Religious Tract Society in 1855.

It would take far more space than can be devoted to this brief memorial, to enumerate the illustrations of that restless energy which Dr. Davis poured into the organisation of the society; he visited, and established agencies at St. Petersburg and elsewhere in Russia; he then broke up ground in Austria, and established agencies in its dominions, and the same remark applies to Turkey, Norway, and Sweden; when the opportunity came in Italy he was one of the first to seize it, and he visited many parts of that kingdom, and even established an agency in Rome. One of the most interesting of his reports is that concerning his visit to Spain and Portugal, and his remarks upon the entire evangelical work there. No document can more remarkably show the fine business tact of this extraordinary man. In it he gives an account of his insisting on the evangelical character, and *good Spanish* of each publication issued by the society there, and very much of the character of the man is revealed in the following extract:—"I insisted upon good Spanish because in an article in *La Luz*, Senor Carrasco had attacked the Spanish of some of the tracts already published. The defence is that the tracts were prepared by competent Spaniards, that truth was preferred to elegance, and that the tracts, as they stand, are perfectly intelligible by the common people, who have received them gladly; but these charges about translations are so common in every country, and are so easy of explanation, that they do not affect me much. I have no doubt that the Greek of the New Testament would appear barbarous to a pupil of Xenophon; but, barbarous as it might appear, it has been the means of conveying Divine truth to nineteen centuries of believers, and will be the means of conveying it to still greater numbers of future generations. So very plain Spanish, Italian, French, and German, which would little gratify the taste of the scholar, may yet be an effective channel of Divine truth to the ignorant masses." Another item in connection with the doctor's visit to Spain illustrates his business-like character; he appears to have been requested to act on behalf of the Madrid Evangelical Aid Society, and "a purchase," he says, "for a decent and commodious church, schoolroom, and minister's house was made, at a cost of some thousands of pounds in the names of Senores Vizcarrando and Carrasco, but these gentlemen had made a legal declaration that the property, though in their names, belongs to others, viz., the Rev. Dr. Somerville, of Glasgow, Mr. Naville, of Geneva, Count Andrew Bernstoff, of Prussia, and M. Van Roou, of Holland; these gentlemen will be the real owners of the property, which will then be under the protection of international law should Popery again prevail so as to terminate Protestant public worship." It was in this delicate business manipulation that the wisdom of Dr. Davis was pre-eminently seen. By the extended and generous economies created or fostered by Dr. Davis in the Religious Tract Society, it is an interesting fact that this great institution has, out of its commercial profits, been able to extend a helping hand to innumerable Protestant agencies on the continent, to pay all the expenses of its immense official staff, and to devote the entire of its donations, subscriptions, and legacies, to what some would regard as the simple, legitimate purposes of the society.

Some time since it became obvious to sagacious and instructed eyes that this valuable life was menaced from a subtle, and utterly unconquerable disease; but those who knew him and loved him best refused for a long time to entertain the thought that his great work was so near its close; for upwards of six months, he has been laid by from all personal and active labour in connection with the society, in justice to whom it ought to be mentioned that the affectionate anxiety of its committee was instantly aroused, and they urged upon him the adoption of any means, at any cost, to preserve a life which they felt to be so valuable. But the Doctor feared to go far from home; during the past winter months he retired to Hastings; there the writer of this paper spent a few pleasant hours with him and his wife not many weeks since, and the hours were full of gentle hope; but even then the conversation loitered round the great probability, in the course of which he quoted with much tenderness the lines of Watts—

> 'Tis pleasant to believe Thy grace,
> But we had rather see;
> We would be absent from the flesh,
> And present, Lord, with Thee.

This was the writer's last real conversation with him. Shortly after all hopes were dashed; hæmorrhage of the lungs set in, and he returned to his home in Islington, and all his remaining days were passed in quiet waiting in the "Valley of the Shadow of Death." Often during his illness he would say "What would I give for ten minutes with Mattie!" alluding to his eldest daughter, the wife of the Rev. Frederick Stepvenson, of Montreal.

Dr. Davis was perfectly aware that he was passing away, but he "feared no evil"—his mind was kept in "perfect peace." If any excitement at all was felt, it was in connection with the society which he loved so dearly, and for which he had laboured so well; he was greatly interested in the report, and all the arrangements for the annual meeting; and only a week before his death no arguments could dissuade him from going down once more to the old place, and especially to see the new departments, the purchase of which he had effected, and the arrangements of which he had planned. Too weak to walk, he was carried upstairs, and carried from room to room—an illustration of that ruling will, strong in death. In other particulars his mind was "perfect peace." He was able to see but few persons. When Mrs. Paxton Hood called upon him, the weakness of the invalid manifested itself even in tears, but he said, "It is only physical; if I were walking along the street, not one man in ten whom I might meet would know so much inward rest and peace and happiness as I possess," and he continued to speak of "the happiness of the meeting where there would be no more parting." And to Miss Baxter he said, "I have a firm hope in Christ; it is such a mercy Satan has not been permitted to harass me; I have never had a dark moment since my illness, all has been light, and peace, and joy." To Mr. William Spicer, he said, "You cannot know, you do not know what I feel," alluding to his inward stillness. The end came suddenly, unexpectedly, at half-past twelve, on Sabbath morning, May 7th. It was characteristic of him that he rose, and with the aid of his daughter, dressed himself even on that last morning. Whilst putting on his coat he was seized with a fit of coughing, and in a few minutes all was over.

The funeral took place on Monday last, May 15. After a short service in the house, conducted by the Rev. W. Kendall, Vicar of Notting-hill, and the Rev. Paxton Hood, both of whom had, at various periods of his life, been his ministers, the coffin was borne to the parish church, where the venerable vicar, the Rev. Daniel Wilson, read the first part of the service over the remains of his old friend, and the long procession moved on to Highgate Cemetery, where the service was concluded at the grave by the Rev. A. Ewing, incumbent of St. Stephen's, Islington. There was a large concourse of people both in the church and at the grave; in addition to a large number of mourning coaches, many gentlemen followed in their private carriages. The Tract Society was of course foremost in marking its respect to the memory of their chief; among others we noticed Dr. Manning, Dr. Macaulay, Dr. Risdon Bennett, William Spicer, Esq., James Spicer, Esq., and William Ware, Esq. The London Missionary Society was represented by Dr. Mullens and the Rev. Robert Robinson, the Rev. E. J. Jones, and many others; he Baptist Missionary Society, by Dr. Underhill; the Evangelical Alliance, by the Rev. Edwin Davies; the Lord's Day Observance Society; the Evangelical Continental Society; the Bible Society—indeed, not to attempt to enumerate names, it may be said "a crowd of devout men carried" him to his sepulchre. The premises of the Religious Tract Society were entirely closed, so that all its employés might have the opportunity of testifying their respect by their presence.

The degree of LL.D. was conferred on Dr. Davis, in the course of a visit to America, many years since. His work has proved itself, and gives a distinct idea of the strength and capability of the man. He was a many-minded man; to know him really he had to be felt and seen in his home. Before he entered upon his work for the Tract Society, he had furnished his mind with a large variety of knowledge. He had been an extensive reader, and was a great admirer of our great English neo-Platonists; but such pursuits had to be left for more definite and tangible things when he came out into what must be called, as compared with his former work, his active life. Had politics commanded his energies, and circumstances conducted him to that high sphere, he was the kind of man who would have made an admirable minister. We have seen that he was the prime minister of the Tract Society. He had a singular insight into character, and a power of prescience which, like the fabled hazel wand, detected hidden and living springs beneath a surface where common men saw only dust and earth. Those who saw only the sterner qualities of the pilot or the captain would be surprised could they be admitted a little into the large-hearted generosity of his nature, of which an ever-ready hospitality was only the smallest part. One who knew him well wrote of him a few days after his death, "As a friend, he was wise without arrogance, kind without condescension, affectionate without change, and true and faithful always, without respect to adverse or external circumstance." He was a man of rare combinations, and we cannot but fear that the noble society which he so efficiently served for so many years, whilst they deplore his loss, will find some difficulty in supplying his place. E. P. H.

Holloway.

Her Majesty will leave Windsor for Balmoral on Friday.

The Prince of Wales arrived at Portsmouth in the Serapis shortly before three o'clock last Thursday afternoon. Early in the morning the Admiralty yacht Enchantress, with the Princess of Wales, the royal children, and the Duke of Edinburgh on board, went out of the harbour, and steamed through the Solent towards the Needles to meet the Prince. The Prince was received with a thundering salute from several ironclads as he passed Spithead. His Royal Highness was received at the dockyard by the Duke of Connaught, the Duke of Cambridge, and the First Lord of the Admiralty, and his appearance was the signal for enthusiastic cheering from the people. An address of congratulation on behalf of the town, which was gaily decorated, was presented by the Mayor to the Prince, who, in replying, expressed the delight which he felt in finding himself again at home, adding that he would not fail to tell the Queen how joyous had been the welcome accorded to himself, to the princess and to his children. Upon reaching the Victoria Station His Royal Highness was greeted by Princess Louise and the Marquis of Lorne, the Duke and Duchess of Teck, Prince Edward of Saxe-Weimar and Count and Countess Gleichen, and an address was presented by the Duke of Buccleuch on behalf of the Court of Burgesses of the city of Westminster. The reception at Victoria along the line of route to Buckingham Palace, where the Prince met Her Majesty and Princess Beatrice, afterwards on the way to Marlborough House, and in the evening at the Royal Italian Opera, was of the warmest and most enthusiastic character.

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PEACE SOCIETY.

The SIXTIETH PUBLIC ANNIVERSARY of the Peace Society will be held in FINSBURY CHAPEL, Moorfields, on TUESDAY EVENING NEXT, May 23, 1876.

The Chair will be taken by HENRY PEASE, Esq., at Half-past Six.

Doors open at Six o'clock.

The meeting will be addressed by Jacob Bright, Esq., M.P.; Joseph Cowen, Esq., M.P.; J. J. Colman, Esq., M.P.; Joseph Whitwell Pease, Esq, M.P.; Henry Richard, Esq., M.P.; R. Spence Watson, Esq.; Mr. Joseph Arch, and other gentlemen.

Admission free.

ABORIGINES PROTECTION SOCIETY.

The THIRTY-EIGHTH ANNUAL MEETING of this Society will be held at the London Tavern, Bishopsgate-street-within, on THURSDAY, May 25.

ALEXANDER MCARTHUR, Esq., M.P., will take the Chair, at half-past Seven o'clock precisely.

Speeches will be delivered by Sir Charles Wingfield, K.C.S.I.; R. N. Fowler, Esq.; the Rev. H. Pahtahquahong Chase, Chief of the Ojebways; Henry Richard, Esq., M.P.; Ernest Noel, Esq, M.P.; Edward Jenkins, Esq, M.P.; Mr. Alderman McArthur, M.P., Professor Sheldon Amos; Samuel Gurney, Esq. (president of the Society), and other gentlemen. Admission free.

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The Bazaar will be opened on Wednesday, June 14, at two o'clock, by the Rev. Dr. MOFFAT, supported by J. D'A. Samuda, Esq, M.P.; C. T. Ritchie, Esq, M.P.; Sir Edmund Hay Currie; H. Wright, Esq., J.P.; James Spicer, Esq., J.P.; T. Scrutton, Esq, and other gentlemen.

Admission for the opening ceremony at half-past one for two o'clock. The bazaar will be open each day from two p.m. to nine p.m.

CHARGE FOR ADMISSION:—Opening ceremony, 2s.; first day after six, and second and third days, 1s.; tickets to admit once on each day, including opening ceremony, 2s. 6d.; children under twelve, half-price on all occasions.

CONTRIBUTIONS in work or in money are earnestly solicited. The former may be sent to Mrs. Kennedy, 27, Stepney-green; Mrs. T. Scrutton, 73, East India-road; Miss Scrutton, 11, Coborn-street, Bow-road; or Mrs. Thomas, 26, Cottage-grove, Bow-road. Money contributions will be thankfully received by Mr. T. Scrutton, 73, East India-road; and Mr. Kennedy, 27, Stepney-green.

ILLNESS OF PERE HYACINTHE.

POSTPONEMENT OF PUBLIC MEETING.

The Public Meeting advertised to be held in St. James's Hall, on the evening of Friday, the 19th instant, under the auspices of the British and Continental Federation, for the Abolition of Government Regulation of Profligacy, and the National Association for the United Kingdom (27, Great George-street, S.W.),

IS POSTPONED,

OWING TO THE ILLNESS OF PÈRE HYACINTHE.

II.

The arrangements for the CONVERSATIONAL MEETING, announced to be held at the WESTMINSTER PALACE HOTEL, on THURSDAY NIGHT, the 18th inst., remain unaltered.

III.

The CONFERENCE will meet as advertised, at three p.m., on the 19th, at the WESTMINSTER PALACE HOTEL.

Advantage will be taken of the postponement of the Evening Public Meeting to continue the sitting of the Conference to a later hour than at first intended. It will be continued till six p.m., and after an hour's interval will be resumed at seven p.m.

IV.

Père Hyacinthe strongly desires and intends not to leave England without fulfilling the object of his visit, which is to address a public meeting in London upon the question of Government regulation of profligacy. Further particulars of this meeting will be announced at as early a date as possible.

V.

[Medical certificate] 16, Cavendish-square, May 15, 1876.

Mr. Hyacinthe Loyson is suffering from bronchitis, complicated with congestion of the left lung. I am constrained to say that he will be unable to leave his room for a week.

ANDREW CLARK, M.D.

All letters of inquiry to be addressed to Mr. F. C. Banks, 27, Great George-street, S.W.

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The Nonconformist.

WEDNESDAY, MAY 17, 1876.

SUMMARY.

THERE has been a revolution in Constantinople, though, happily, a bloodless one. By demonstrations and petitions, the Softas, divinity and law students, who are said to be favourable to the Christians, induced the Sultan to change his Government. Mahmoud Pasha has been dismissed, and Mehemid Rushdi appointed Grand Vizier; but he, being old, is likely to be ere long superseded by Midhat Pasha, the popular choice. So far as can be made out, the movement is a triumph of young Turkey against the more bigoted Turks, who were prepared everywhere to put down the Christian populations. At the end of last week Constantinople was in a state of panic, the Embassies were under arms; the various boats at command of the foreign representatives had their steam up to receive European refugees if there should be an outbreak; and such was the alarm that our ambassador was asked by the British residents to telegraph for the Mediterranean fleet. The excitement has now subsided, and we suppose a change of administration means a change of policy adverse to reactionary measures.

At Salonica the arrival of ships-of-war from the principal European States has overawed the Turkish fanaticism which a week ago resulted in the deplorable murder of the French and German consuls, and has strengthened the hands of the local officials. The Moslem population has ceased to cause anxiety, and the authorities have made arrests to the number of fifty-four persons, without the least hindrance. Indeed, we are told that six of the assasins have already been publicly executed, and that perfect tranquillity prevails. In this city the Jewish and Christian element is overwhelming, but elsewhere, even as far off as Damascus, the outbreak at Salonica has created a great ferment among the Mahommedans.

Meanwhile the Berlin conference has been held, and it is announced on all sides that the three Chancellors, Gortschakorff, Bismarck, and Andrassy, have come to an entire agreement on the Eastern Question on the following basis:—The three Northern Powers are to ask the Sultan to give fresh guarantees for the fulfilment of the reform promises repeatedly made during the last six months. "The guarantees demanded, being adapted to the insurgents' programme, involve the confirmation by the Sultan of a superintending commission appointed by the Powers. If this scheme is approved by the three Western Powers, it will be recommended to the Porte in a note to be delivered by some Powers and to be supported by the rest. In the event of the Porte making the concessions desired, the next step will be to submit the scheme to the insurgents, who will be also asked to lay down their arms. Even before, and as a preliminary to the pacification by the Powers, an attempt is to be made to conclude an armistice. Should the new project be wrecked in any of its successive stages, a conference of all the signatary Powers may possibly be proposed. Meanwhile, all these Powers are expected to reinforce their squadrons in Turkish waters to protect Christians." Our Government have taken time to consider the new proposals, but it is said that the French and Italian Cabinets have already accepted them. The prompt action of the great Powers is evidently producing a wholesome effect on the Porte; but then the Porte is a nominal Government without authority to carry out its views, or resources to pay its way.

The untimely death of M. Ricard is a great loss to the Republican cause in France. The late Minister of the Interior was a sincere Liberal, and had the courage of his convictions. We recently referred to the administrative changes he has been carrying out in giving greater freedom to the press, and weeding the departments of reactionary officials, who for many years have suppressed journals and trampled on religious liberty at will. M. Ricard has been cut off as he seemed to be entering upon a great career, and the public funeral which took place on Monday was a well-deserved tribute of respect to his memory. His successor will be M. de Marcère, who, as Under Secretary of the Interior, must have been well versed in the views of M. Ricard, and is expected faithfully to carry them out in his more responsible position. In the Chamber of Deputies the debate has commenced on the proposed amnesty to the Communist convicts. There is no doubt that President MacMahon is disposed to make a liberal use of his prerogative of pardon, and that a large majority of the Legislature will support the Government in resisting a general amnesty, unless, as is possible, the Bonapartists and the Monarchists should abstain from voting, in order to pit the Centre and the Left against each other, and get the amnesty voted by surprise to terrify the country.

In addition to the important debate in the House of Lords on Earl Granville's burials motion—which we may remark received no less than 115 votes inclusive of pairs—the important resolution of Sir Henry James on the late Royal Proclamation has been debated and disposed of. The speeches of the mover and his supporters were as interesting as could be expected on a subject that has worn itself out. The Government could not, and did not, meet the charge of having repeatedly promised to limit the title Empress to India, and of having made it general, except under certain circumstances, in the rest of the Empire. But the protest of the Opposition was necessary in the interests of political consistency, and though Sir Henry James's motion was rejected by a majority of 108, the moral effect of the discussion must be wholesome. The controversy is now ended, but the disingenuous policy of the Cabinet in the matter will not soon be forgotten. It distinctly marks the ebb of their popularity in the country.

Next evening Ministers sustained an unmistakeable defeat. The resolution of Mr. Smyth in favour of the closing of public-houses in Ireland on Sundays was powerfully supported by Mr. Bright; and the current of opinion in its favour so alarmed the Government, that Sir M. Hicks Beach proposed as a compromise considerably to restrict the hours. This did not take—the unchallenged statements that public opinion in Ireland was overwhelmingly in favour of Mr. Smyth's proposal having had great weight with the House. Mr. Gladstone strongly supported the motion, and when the division had taken place it was found that the serried ranks of Ministerialists, which had been so firm on Thursday, were broken on Friday, and the resolution was carried by 57 votes in a House of 391 members. On Monday there was a long and important debate on Mr. Ryland's motion, which expressed regret that the progressive increase of expenditure recommended by the Government should have led to a proposal to add to the income tax. The hon. member for Burnley was not very well supported by the front Opposition bench, and was defeated by 263 votes to 175. The discussion of the subject is very timely, and we doubt not it will have some effect on the Government. Though the Chancellor of the Exchequer formally opposed Mr. Ryland's resolution, he is no doubt secretly obliged to the hon. member for the moral support he has brought to reinforce him in resisting the pressure of the great spending departments.

RETURN OF THE PRINCE OF WALES.

ON Thursday last the Prince of Wales, happily punctual to the day if not to the hour long since fixed upon with that view, landed at Portsmouth, and rejoined his wife and family after an absence on his tour of upwards of six months. The excursion, which it would be foolish to look upon as merely or mainly one of pleasure, has been from first to last singularly auspicious. That which seldom happens on so extended a scale has happened in this case. The things which he has done have corresponded almost precisely with those which he started with the intention of doing. The performance has agreed with the programme, notwithstanding the thousands of miles which the Prince has travelled, the numbers of persons whom he has visited, the frequent perils to which he was exposed, and, we may add, the wearisome duties he was called upon to discharge in climates unusually trying to the strength of Englishmen. The Prince has had on his return home the gratification of being able to look back upon his tour with the consciousness that, so far as it had in view public ends, and so far as he was under responsibility as a public man, nothing went wrong. There was no apparent hitch in the smooth working of the machinery, no accident to call for more than an hour's regret—no one, so far as the British public has been informed, reasonably displeased with the Prince's demeanour, every object of his journey substantially attained—in a word, an undertaking not by any means unattended by risk, and pretty fairly diversified by difficulties, successfully accomplished.

Of course, for the preservation of his personal safety and health from the beginning to the end of his progress, his thanks and ours are due to the merciful providence of Almighty God. But there must have been, in addition to this, most effective service rendered by those to whom was entrusted the arrangement of the multifarious details affecting both the business and the comfort of the Prince. For months past he has been, as it were, in the hands of others, cheerfully submissive to their will, promptly obedient to their directions, and constantly moved by a visibly earnest desire to better their instructions in subserving the interests of the public. A more wearing round of duties than that marked out for him has seldom fallen to the lot of any individual. There must have been a monotonous sameness in the very variety of his engagements. As is aptly observed by a weekly contemporary, "It is very hard work going to one place after another, saying the right thing to men of every class, creed, and denomination, having every meal turned into a banquet, and every hour bespoken. To go through this labour cheerfully, and as a matter of course, and without any appearance of thinking that there is anything to bear, is a sign of many virtues of body, mind, and character."

We do not imagine that the political effects upon India of the Prince's visit will be, in any sense, of a talismanic kind. It has been the fashion to estimate Oriental tastes as if they were puerile, and to suppose that the princes and people of India would be so flattered by the honours paid them by the Heir Apparent of the Throne of the United Kingdom, as to become satisfied with English rule and cheerfully acquiescent in English policy. No doubt, many of them were pleased with the distinction they enjoyed, and perhaps most of them would have been mortified if they had been designedly passed over. But it must be borne in mind that, all the world over, East or West, North or South, the ruling character of men is formed, not by an exceptional pleasure, but by a continuous aptitude of the circumstances by which they are affected to promote what they conceive themselves entitled to regard as their interests. It may be true, and of this we have but little doubt, that British rule in India will prove in the long run more beneficial, more elevating, more permanently desirable, than that of any of its native princes. We believe that its aim is disinterested, its method wisely chosen, and the temper in which it is administered, for the most part, conciliatory and forbearing. But an alien Government, however much to be praised, takes a long time to win over the sympathies of a people, still more of a large variety of peoples, differing materially one from another, and, to a large extent, inaccessible to public opinion. We are not therefore to suppose that the appearance of the Prince in Her Majesty's Indian dominions, courteous and fascinating as his manners may have been, and pleased as may have been the same independent potentates upon whom he bestowed attention, will do more to link together in close fellowship the two Empires than the permanent system of Government which has hitherto failed of achieving that result. A single bright day in spring does not give its character to the year. "One swallow does not make summer." Nevertheless, so far as it goes, the excursion of the Prince of Wales, and the dignity, courtesy, and goodwill with which he has seasoned it, have no

doubt left behind them a pleasing impression. The experiment was one well worth making. It was conducted with eminent propriety. Perhaps it may have done something towards softening down hostile sentiment, and, in some instances, correcting hostile prejudices. But, in the main, we suspect, India will continue to be, perhaps for generations to come, what she was before the Prince's visit. That may have somewhat gilded her lot, but to her thinking and feeling, it is to be apprehended, her lot is a bitter one.

Upon the Prince himself the varied experience he has undergone can hardly fail of usefully preparing him for the duties which, in the natural course of things, will hereafter devolve upon him. The mere subjection of his own personal will to the will of others in the performance of a public duty, will tend to beget in him, or, at any rate, to mature, that state of mind which the constitution of this country requires in the occupant of the Throne. He has had an admirable training in a sphere far remote from English politics, and he has shown himself capable of subordinating his own preferences to the obligations imposed upon him by a regard to the public weal. He has had many opportunities of studying human nature in vastly different conditions to those with which he was likely to become acquainted in his native land. He has displayed his untiring disposition to please himself in pleasing others, and, in many of the scenes through which he has passed, he has tested and displayed the strength of his own self-reliance. Such considerations as these, no doubt, entered largely into the popular enthusiasm with which his return home was greeted. A warmer welcome no Prince could have desired—a welcome, moreover, which was shaded by no event, no unexpected exhibition of feeling, calculated to detract in the slightest degree from its affectionate character. It is to be hoped that he himself will remember to his latest day whatever is worth remembering in the tour which has come to a close, and that his visit to India will exercise a distinctly formative influence upon his character as Heir Apparent of the British Throne.

THE AMERICAN EXHIBITION.

No more appropriate celebration of the centennial year of American independence could well be conceived than the International Exhibition opened at Philadelphia on Wednesday. The founders of the great Republic were indeed mistaken in many of their expectations, especially in regard to those which were founded on the sentimental philosophy of Rousseau. The natural equality of all men is a high-sounding phrase, which requires considerable explanation and modification before the limited truth at its basis can be apprehended. Launched upon the world as a social and political revelation by the solemn declaration of a hundred years ago, it excited many exaggerated hopes which were doomed to bitter disappointment. It seems, for instance, strange and even inexplicable now that Franklin, Adams, Jefferson, and their great compeers, should have been apparently so utterly blind to the terrible incongruity of negro slavery with their ideal sentiments, or to the frightful dangers with which it threatened the future of their infant Republic. The abolition of monarchy, aristocracy, State Churchism, and all the organised corruptions of European politics was too confidently regarded as a remedy for evils which have their prolific roots in human nature itself. The risks to which any country must be exposed that undertakes to work free institutions by the votes of citizens drawn in large proportion from homes of despotism, ignorance, or superstition, were perhaps scarcely measured with sufficient accuracy. But, when every allowance has been made for such differences between the ideal dreams of 1776 and their realisation in the present year, it must be confessed that the prophetic hopes of the former time have had a grand fulfilment; and, indeed, in regard to all that concerns the material aspects of civilisation, they have been very far exceeded. A great nation has been constituted whose obvious interests are less likely to be a temptation to war than those of any other country under the sun. No empire of a like extent has ever existed in the world that could be safe with so small an army and fleet. Now that the abolition of slavery has removed one dread element of discord, order reposes safely on the common-sense and good feeling of some 40,000,000 of citizens. The exceptional rowdyism of New York, San Francisco, and some still disorganised districts in the South, is a penalty which has to be paid for the vast immigration of alien races, and for obstinate perseverance in the wickedness of slavery. But the extension of the common school system of the North to all parts of the Union is now practically assured; and already there is no country in the world in which education, whether in elementary schools, high schools, or the universities, is so easily accessible to all classes alike. The absence of a State-Church, so far from restricting the resources of religious action, has given an impulse to devout zeal such as even excites uneasiness by the enormous extent of wealth conferred on the various churches. Under such circumstances, the International Exhibition at Philadelphia has a significance which can scarcely be exaggerated. It invites all nations of the world to observe how freedom, order, peace, and commerce work together for the good of mankind.

If the form of celebration is appropriate, no place so fitting could be found as the "Quaker city." The very name Philadelphia symbolises the hopes with which the Union was founded, and which, in spite of many discordant echoes yet ringing in our ears, give more promise now of fulfilment than ever before. At Philadelphia the first Congress met which took upon itself the grave responsibility—how grave and fearful it is difficult for us to realise now—of making war against the mother country. And it was from this town the Declaration of Independence sounded forth, which proclaimed a new era in the politic of the world. Suggesting always the name of William Penn, the town is associated with those maxims of peace and charity which it is the peculiar glory of George Fox's followers to have rescued from the oblivion into which they had been plunged by political churches and professedly Christian State-craft. The words of President Grant, so far as they have been reported, seem to have been worthy of the occasion. The very fact that within twenty-four hours of their utterance they were the topic of conversation all round the world, and had been discussed in leading articles in all the great centres of European civilisation, is a noteworthy and most significant illustration of the material progress made within the last century. For in the very agony of the strife for independence or supremacy, when England with exaggerated horror of dismemberment was on tip-toe of expectation, hardly less than a month was required for the transmission of the most urgent news from one shore of the ocean to another. Now, when a man's words are flashed by lightning throughout the whole framework of human society, we may well feel a heavy responsibility for speech. But President Grant was under no temptation to error. He had no other interests to serve than those of peace, progress, and human brotherhood. The proposal of a "third term" is, we presume, entirely dead; and he may congratulate himself that he was able to speak on so great an occasion free from the suspicion attaching to a candidate for office. No complaint can be made of him in regard to courtesy towards the national guests, or modesty concerning the achievements of the United States. He gracefully acknowledged the advantage which the country would receive by the exhibition of works sent from nations with more leisure for careful culture than has yet been given to America. Burdened as he said by the great primal works of necessity, such as roads, canals and machinery, Americans could well afford to regret without humiliation that literature, philosophy, and the fine arts had been up to a recent period comparatively neglected. "Nevertheless," said he, with a touch of genuine and honest pride, "our achievements have been great enough to make it easy for our people to acknowledge superior merit wherever found." The conjunction of the Republican President with the Emperor of Brazil, who united their hands to start the great engine that drives the machinery, seems to our western minds a little odd; but it was at any rate genuinely American. The Emperor, we presume, was accepted as a representative of the effete monarchies of the Old World. And his association with President Grant in so solemn a performance symbolised the union of past and present in generating the forces of the future.

It is not only old-fashioned Europeans who may have lessons to learn at this world-wide gathering. The profession of cosmopolitan philanthropy ill accords with the narrow protective policy imposed upon the United States by the grasping selfishness of a comparatively small manufacturing class. The men who are subsidised by a rate levied on the purchases of all consumers are of course beyond the reach of conviction. But the planters of the south and the agriculturalists of the west, when they see the combination of cheapness with perfection resulting from unrestricted trade, may well be expected to ask why they should be excluded from the markets of the world in order that their brother capitalists may be enriched by an unfair monopoly. Again, in many departments of technical skill, and especially in the application of machinery as a substitute for hand labour, the Americans have much to teach. And the refinements of sensuous luxury they have carried to a pitch unrivalled, unless in Oriental courts. But in matters of taste they are very far behind; and we may trust that the artistic productions of Europe will make some of their shortcomings in this respect hereafter unendurable to themselves. Why should American decorations be so raw and hard and staring? Why should American printed type be so pinched and aggravating to the eyes? Why should American architecture be so fussy, ostentatious, and utterly wanting in repose? No doubt there is something in the high pressure of American life to explain these things. But a hundred years, though a short period in the life of a nation, should in these swift-moving times develop some signs of maturity. And we may well hope that closer contact with the riper and more mellow life of Europe may suggest at once broader principles of commerce and a sounder appreciation of the subtle effects which only high culture can produce.

Literature.

MONGOLIA.[*]

This is a book of commanding interest. The indomitable Russian officer fails not in presence of difficulties that would appal most men, and, as in so many other cases, luck seems to be on his side, when success more probably is due to his own extraordinary foresight, determination, coolness, and presence of mind. It is somewhat surprising that whilst recent exploration in Central Africa has acted with a sort of fascination on the public, it is so difficult to excite anything like warm interest in Central Asia. The names of Tangutans and Dungans are strange to us compared with those of the Manyuema's and Marambo's, not to speak of Dr. Schweinfurth's Pigmies. The enthusiasm that was excited in the noble crusade against slavery at the outset has inseparably connected itself with the cause of African exploration, and imparted to it, fortunately, an attraction, humane and half-romantic, and well calculated to appeal to the finer sentiments. Besides, the lofty character of the men who have most distinguished themselves in African travel—Moffat, Livingstone, Cameron—has only tended to deepen the interest by sustaining the philanthropic purpose. These elements have been somewhat wanting to exploration of Central Asia. Travellers in that region are implicitly credited with curiosity, with mere scientific zeal, and as properly only addressing themselves in their writings to geographers, ethnologists, naturalists, and botanists. Besides, the coating of Eastern civilisation was a disadvantage; for people generally have less interest in studying and comparing the various varieties of civilisation, than in the vivid contrasts which savagery presents. But Colonel Prejevalsky has penetrated into regions where, if civilisation ever had footing, the dull apathy of the Oriental has relapsed at least into semi-savagery. When it is said that for months he has been engaged in traversing regions hitherto unknown or untouched by foot of European since the time of Marco Polo, it will readily be realised that he brings us much that is novel. But when it is added that, besides exhibiting the best qualities of the traveller, pure and simple, he is a thorough naturalist, bringing to bear on the flora and fauna an observant eye and well-trained mind, and a studious ethnologist, capable of taking large and intelligent surveys, while at the same time he writes (if we may judge by the translation) a clear, vigorous, and unaffected style, the value of his work will be at once apparent. Colonel Prejevalsky's route lay at first along the border of the basin of the Koko-nor (where the tents were pitched some 10,000 feet above the level of the sea), then, passing a range of high mountains, he entered the region of Tsaidam—a vast salt marsh covered with reeds—where he heard the rumour of the existence to the westward of a new species of game—the wild camel; then he passed on into the uninhabited desert of Northern Tibet, the Great Yangtse, where game of many kinds abound; after that, so far retracing his steps, he explored the Kansuh

[*] *Mongolia, the Tangut Country, and the Solitudes of Northern Tibet.* Being a Narrative of three years' Travel in Eastern High Asia. By Lieut.-Col. H. PREJEVALSKY, of the Russian Staff Corps; and translated by E. DELMAR MORGAN, F.R.G.S. With Introduction and Notes by Colonel HENRY YULE, C.B. In two vols. with Maps and Illustrations. (Sampson Low, Marston, and Co.)

mountains, studying their natural history; and, finally, crossed the great desert of Alashan, and safely reached Tin-yuan-ying, to welcome a much-needed remittance of a thousand cases of money sent from Pekin. This gives, of course, but the most general notion of a journey which is filled with details of the utmost interest. Colonel Prejevalsky's pages are full of adventure, and his work will add much to scientific knowledge. We can only manage to select a few short passages by way of tasting the book, and these we hope will have the effect of sending some readers to the book itself. This is a concise description of the yurta, or felt tent of the Mongols:—

The universal habitation of the Mongol is the felt tent or yurta, which is of one shape throughout the country. It is round, with a convex roof, through an opening in which smoke escapes and light is admitted. The sides are of wooden laths, fastened together in such a way that, when extended, they resemble a lattice with meshes a foot square. This framework is in several lengths, which, when the yurta is pitched, are secured with rope, leaving room on one side for a wooden door three feet high, and about the same in width. The size of these dwellings varies, but the usual dimensions are from twelve to fifteen feet in diameter, and about ten feet high in the centre. The roof is formed of light poles attached to the sides and doorway by loops, the other ends being stuck into a hoop, which is raised over the centre, leaving an aperture three to four feet in diameter, which answers the double purpose of chimney and window. When all is made fast, sheets of felt, of double thickness in winter, are drawn over the sides and door and round the chimney, and the habitation is ready. The hearth stands in the centre of the interior: facing the entrance are ranged the burkhans (gods), and on either side are the various domestic utensils. Round the hearth, where a fire is kept burning all day, felt is laid down, and in the yurtas of the wealthier classes even carpets for sitting and sleeping on. In these, too, the walls are lined with cotton and silk, and the floors are of wood. This habitation is indispensable to the wild life of the nomad; it is quickly taken to pieces and removed from place to place; whilst it is an effectual protection against cold and bad weather. In the severest frost the temperature round the hearth is comfortable. At night the fire is put out, the felt covering drawn over the chimney, and even then, although not warm, their felt yurta is far more snug than an ordinary tent. In summer the felt is a good non-conductor of heat and proof against the heaviest rain.

The filth of these Mongols, their absolute hatred of moisture, and their excessive gluttony, seem to have mainly struck our traveller; and no wonder. He says:—

Tea and milk constitute the chief food of the Mongols all the year round (both of which are dirtily prepared) but they are equally fond of mutton. No part of the slaughtered animal is wasted, but everything is eaten up with the utmost relish. The gluttony of this people exceeds all description. A Mongol will eat more than ten pounds of meat at one sitting, but some have been known to devour an average sized sheep in the course of twenty-four hours! On a journey when provisions are economised, a leg of mutton is the ordinary daily ration for one man, and although he can live for days without food, yet when once he gets it, he will eat enough for seven.

The Mongols are the slaves of habit, cowardly, lazy, yet they will, when driven to it, show capabilities of something better, even of high qualities. Save among the lamas, or priests, who form a third of the males, the men are extremely moral—they drink but little of intoxicating drinks, though in some districts they have begun to smoke opium.

The lot of the women is most unenviable. The narrow sphere of nomad life is even more restricted for her. Entirely dependent on her husband she passes her time in the yurta, nursing the children and attending to domestic duties. In her spare time she works with the needle, stitching clothes or some piece of finery made of Chinese silk. Some of the handiwork is in good taste and beautifully finished.

We had occasion recently to speak about the welcoming pinch of snuff among the Zulus and Matabeles; it is somewhat astonishing to find the same custom among the Mongols:—

On meeting an acquaintance, or even a stranger, the Mongol salutes him with a "*mendu*," "*mendu-seh-beina*." A pinch of snuff is interchanged, and the greeting is renewed, "*mal seh beina*," "*tab-seh-beina*," *i.e.*, "How are your cattle?" This is always one of the first questions, and they make no inquiry after your health till they have learned that your sheep, camels, and horses are fat and well to do.

The section on the religious rites of the Mongols is most interesting. It seems to be very easy to become a lama. Parents must voluntarily dedicate their son to the profession while he is an infant, shave his head and dress him in a red or yellow robe. This is an external mark of the future vocation of the child, who is afterwards given over to the temple, where he is taught his letters and the Buddhist mysteries by the elder lamas. The lamas are exempt from all taxes, and form a fearful incubus on the population. On the similarities between Lamaism and Roman Catholicism we have a great deal here which is most interesting. We extract a few pregnant sentences from the introductory remarks by Colonel Yule:—

The similarities between Lamaism and Roman Catholicism extend so far beyond general characteristics, run into so many particulars, are often so striking, and sometimes so grotesque, that they have been contemplated with some dismay and perplexity by zealous missionaries of the Roman Church, from the middle ages downwards to our own. Indeed, it has been alleged—but, be it said, it is an allegation which I have endeavoured to verify without success—that Père Huc himself, who had noted some of the superficial resemblances with his usual neatness of expression, was on his return to Europe, astonished to find his book in consequence registered in the *Index Prohibitorum* of an ungrateful Congregation.

Colonel Prejevalsky makes the following record about the opium-smoking:—

Its cultivation being forbidden by law, those fields of opium which we saw in the valley of the Hoang-ho were planted in the midst of thick cane-brake and tall rushes, to hide them from official scrutiny. Not that the officials destroy the forbidden crop, they only extorta large bribe from its owner, as a penalty for his contraband cultivation. The custom of smoking opium has spread rapidly from the Chinese to the neighbouring Mongols, but has not yet penetrated into the remoter parts of Mongolia. Opium-smokers have such a passion for their poison that they cannot exist without it even for a few days. It injuriously affects the whole organism. Every opium smoker may be at once known by his pale, prematurely old face, and his attenuated body.

The passages about the real medicinal rhubarb plant are so full of interest that we would fain have extracted them.

Colonel Prejevalsky's natural history sketches are particularly fresh and interesting. His accounts of the habits of the Mongolian yaks, of the kukuyamans, of the argalis and antelopes, are models of careful observation and perspicuous statement. The translator has done well in his careful reduction of distances and measures to English standard, throughout, and has evidently spared no pains to do full justice to his author, and to set him forward in every respect, in the best way.

The work is generally very well got up, furnished with clear and carefully-executed maps showing the routes, and delightfully relieved by little woodcuts, here and there let into the text. Colonel Yule's introduction and notes are most valuable, showing close research. The book gains a special value on account of these additions. We would fain hope that this work may have the result of exciting a deeper interest in these outlying races of Mongolia and Tibet, who are wedded to their old modes of life and devoted to their superstitions, yet amongst whom there is a wide field for philanthropic and missionary effort.

"THE LOST GOSPEL AND ITS CONTENTS." *

This is an important contribution to the controversy raised by the publication of "Supernatural Religion"; but the title of the book will be intelligible only to those who are already acquainted with the position taken in that work. Mr. Sadler sees, as others have seen, that if the author of "Supernatural Religion" has proved his point, and demonstrated that the quotations found in Justin Martyr and other Christian Fathers of the second century, are not taken from the Gospels which bear the names of Matthew, Mark, Luke, and John, but from other Gospels older than these, the evidence for the supernatural itself in the life of Christ would be strengthened—provided it could be shown that this earlier form of the narrative contained the same supernatural story.

The author of "Supernatural Religion," whilst he has utterly failed to show that the Fathers in question have used earlier Gospels, has, to my mind (Mr. Sadler says), proved to demonstration that, if they have quoted earlier narratives, those accounts contain, not only substantially, but in detail, the same Gospel which we now possess, and in a form rather more suggestive of the supernatural. So that if he has been successful, he has only succeeded in proving that the Gospel narrative itself, in a written form, is at least fifty or sixty years older than [some of] the books which he attempts to discredit."

"The Lost Gospel," then, of Mr. Sadler's title, is the gospel from which, if not from any of our four, Justin Martyr and others derived the facts which confessedly they derived from some written source. And its aim is to prove that this hypothetic gospel must have contained substantially, and in a very large number of particulars, the facts and teachings which we find in the gospels that are still extant. Our author devotes a large portion of his work to the examination of "the principal witness," Justin Martyr. The opinions held by this Father are shown by extracts from his famous Apologies, and are thus summed up:—

Such then was the view of Justin respecting Christ and the religion He established—Christ the highest of supernatural beings, His advent, foretold by men with supernatural gifts to make known the future, coming to us in the highest of supernatural ways, and establishing a supernatural kingdom for bringing about such supernatural ends as the reconciliation of all to God by His sacrifice, the resurrection of the body, and the subjugation of the wills of all men to the will of God.

The question arises at once—and on this question the author of "Supernatural Religion" stakes all—from what source did Justin derive this supernatural view of Christianity? With respect to the Incarnation, Birth, Life, Death, and Resurrection of Christ? He evidently derives it from certain documents which he repeatedly cites, as "the memoirs of the apostles," and which he mentions as being read, along with the prophets, at the meetings of the Christians. According to the author of "Supernatural Religion," Justin ten times designates the source of his quotation as the "Memoirs of the Apostles," and five times as simply the "Memoirs." And the issue which he raises is—"Were these Memoirs our present four Gospels, or were they some older Gospel or Gospels?"

Our author proceeds to the examination of particulars in which the author of "Supernatural Religion" finds evidence that Justin did not quote from our extant Gospels. The first of them is the story of the birth of Christ, with reference to which he says—"It is much more probable that Justin had before him a still older work, to which both the (assumed) Protevangelium and the Third Gospel were indebted." On which Mr. Sadler remarks:—

Assuming, then, the correctness of this, Justin had a still older Gospel than that of St. Luke; and we shall hereafter show that St. Luke's Gospel was used in all parts of the world in Justin's day, and long before it. Now Justin himself lived only a hundred years after the Resurrection; and this is no very great age for the copy of a book, still less for the book itself, of which any one may convince himself by a glance around his library. He may depend upon it that Justin would have used the oldest sources of information. A book so old in Justin's days may have been published at the outset of Christianity. The author himself surmises that it may have been the work of one of St. Luke's πολλοί ["many," Luke i. 1]. Anyhow, it is an older, and therefore, according to the author's own line of argument all through his book, a more reliable witness to the things of Christ, and *its witness is to the supernatural in His birth*. Are we then able to form any conjecture as to the name of this most ancient Gospel? Yes. The author of "Supernatural Religion" identifies it with the lost Gospel to the Hebrews, in the words: "Much more probably, however, Justin quotes from the more ancient source from which the Protevangelium, and perhaps St. Luke, drew their narrative. There can be little doubt that the Gospel according to the Hebrews contained an account of the birth in Bethlehem."

What follows? The gospel from which Justin is thus said to have derived the account of the Nativity, contained all the facts for which we have now to look into St. Matthew and St. Luke. It combined the testimonies of both evangelists to the supernatural birth of Jesus. So that those who are sceptical as to the apostolicity of the Four Gospels do not advance the cause of the anti-supernatural by rejecting these: they only prove that the supernatural facts contained in them were recorded in other and older books.

From the Nativity Mr. Sadler proceeds to the history of the baptism of Christ, His moral teaching, and His death, and then devotes several chapters to the testimony of St. John. And the argument is the same—only it grows stronger by the accumulation of instances—that if our Gospels are not the Gospels which were in the hands of Justin, Irenæus, Clement, and others, the Gospels which they used contained in substance the same story. The argument is well and carefully worked out, and Mr. Sadler's last words will be accepted as true by all who have paid attention to the progress of this controversy:—"The author of 'Supernatural Religion' has added another to the many proofs of the truth of the Gospel. In his elaborate book of 1,000 pages of attack on the authenticity of the evangelists he has shown, with a clearness which, I think, has never before been realised, the great fact that from the first there has been but one account of Jesus Christ. In the writings of heathens, of Jews, of heretics, in lost Gospels, in contemporary accounts, in the earliest traditions of the Church, there appears but one account, the account called by its first proclaimers the Gospel; and the only explanation of the existence of this Gospel is its truth."

BRIGHT'S ENGLISH HISTORY. *

This, the second instalment of Mr. Bright's history has given us as much satisfaction and pleasure as the first. It will be found, when complete, one of the most admirable elementary histories of England which we possess. It arranges and describes the facts in a clear and picturesque manner; it selects those which have exercised the greatest influence upon subsequent times;

* *The Lost Gospel and its Contents: or the Author of "Supernatural Religion" Refuted by Himself.* By the Rev. M. F. SADLER, M.A., Rector of Honiton. (London: George Bell and Sons.)

* *English History for the Use of Public Schools.* By the Rev. J. FRANCK BRIGHT, M.A. Period II., Personal Monarchy: Henry VII. to James II. 1485—1688. With maps and plans. (Rivingtons, London, Oxford, and Cambridge.)

and it sets forth the political significance of much that seemed, at the time when it happened, unimportant. Of the two centuries included in this history, there are three epochs which are of the highest interest. They are the accession of Elizabeth, the Puritan revolution, and finally the fall of the Stuarts. By the treatment of these three periods an historian may be fairly tried, both as to the knowledge he possesses and the judgment he delivers. We will do our best to let the reader apply this test to the volume before us.

The period between the battle of Bosworth and the accession of Elizabeth is described by Mr. Bright as one of revolution in all directions—in the Constitution, social life, and religion of the nation. Prior to this time the King had been regarded as a suzerain among peers, now he regarded himself as the arbitrary master of the nation which he ruled. The accession of William III. is the establishment of Constitutional monarchy; this volume is, therefore, an account of the various stages through which the monarchy passed from one character to the other. The monarchy of the Tudors, especially under Henry VIII. and Elizabeth, was personal; under James I. and Charles I. it was by Divine right, so-called; after the Restoration it passed through a rapid transition to limited and well-defined power. It is not, however, merely a Constitutional history, but one of vast social changes, intellectual and religious reformations, that we have before us. Thus, after describing the revolution which resulted from the accession of Henry VII., and the losses inflicted upon the great nobles by the Wars of the Roses, Mr. Bright gives a short account of the poverty and crime which existed at the close of the fifteenth and during the first half of the sixteenth century. A Venetian narrator in Henry VII.'s reign observed that, "People are taken up every day by dozens, like birds in a covey, and especially in London; yet for all this they never cease to rob and murder in the streets." This poverty was due to many causes; but chiefly to the depreciation of the coinage. "The country was flooded with testons, or bad shillings, and private individuals took advantage of the opportunity. Thus Sharrington, Master of the Mint at Bristol, coined no less than 12,000*l.* of false money." Several quotations are given from Latimer's sermons, which show how terrible was the distress of those days, and how great is the contrast which exists between the practical preaching of that time and the theological expositions of later years. Of the great ecclesiastical revolution of that period Mr. Bright writes without perceptible bias; if he has any political or clerical leanings he does not disclose them to his readers. In the few pages at his disposal he sets before us with as much fulness of detail as possible the power of the Church in 1485, the wealth of the clergy, and the condition of the monastic establishments; he then shows the changes that were effected in the Church itself, and in the country generally, by the dissolution of the monasteries.

The same spirit of fairness is exhibited in dealing with the struggles of the Parliamentary and Court parties in the reign of Charles I. The character of the King receives strict justice, but it is condemned; the unconstitutional Government of Cromwell, as such, is exposed, but his character as a man is commended. Writing of the year 1658, our author says. "The national history of the last nine years has been almost exclusively personal. In the presence of a man of predominating genius, such as Cromwell, it could not be otherwise. His history has in fact been the history of the nation. It was he, and he alone, who rendered the existence of the Commonwealth possible, and who represented the English nation in the eyes of foreign statesmen. With his death closed the only attempt upon record to realise national government based upon religion. In him had been joined the two principles which had been at work in the revolution—the political and the religious. . . . The very greatness of his personal superiority prevented him from making a good constitutional monarch." The contrast exhibited by this judgment to those that were common forty years ago is very striking, and shows that no cause which is inherently good can be permanently misjudged. We see here the result of the labours of Historians like John Forster, Carlyle, and Macaulay. They have reversed the decision of Hume and others of the Conservative party, and the cause of Cromwell and his followers is now established as patriotic and national. The same justice is now done to the last Stuart, and to the Revolution of 1688. It is not merely the character of James II. that is condemned, his policy is seen by all sections of the nation to have been disastrous to liberty and progress. The character of the last two Stuarts was, however, the immediate impulse which finally pushed them from the throne of England. Mr. Bright points out, as a feature of the period, the want of conviction amongst all classes in society except in the case of the most earnestly religious men. And further the dependence of those who sought to be political leaders upon the crown. He says, "Even the greatest questions thus assumed a mere personal and political character, and when the Revolution came, it was the work rather of a party driven to desperation by the headstrong conduct of the king, than that of a nation stirred to its depths by strong love of principle and truth. There is in it none of the grandeur which marked the opening of the long Parliament, nor did it count among its leaders one man of heroic character. Yet, although a deplorable want of principle is throughout visible in the politics of the time, and the personal influence exercised upon them by the king very great, the very opposite lessons which had been taught by the Great Rebellion had not been wholly in vain. The Revolution was, in fact, the completion of the work of the Rebellion thrown into a practical form." After a detailed examination of the condition of the various classes in society, the amount and extent of English commerce and agriculture, something after the manner of Macaulay's celebrated chapter in his first volume, Mr. Bright concludes as follows: "We find in the condition of classes here described some explanation of the phenomena of the Revolution. It cannot be truly called a popular movement. Though the whole nation shared largely in it, its direction was chiefly in the hands of courtiers and statesmen of no high principle, to whom liberty meant the diminution of the power of the Crown, and the establishment of aristocratic influence. Its strength was derived chiefly from the temporary support of the country gentry and clergy, hurt on their tenderest point—their love for the English Church—and from the acquiescence of the rising moneyed class, who saw in it an opportunity for the better employment of their capital. The lower classes followed blindly as their local rulers bade them. If this view appears dark, it must be taken with considerable modifications. The external appearances of the time were worse than the reality. The Puritan feeling was by no means wholly extinct. In all classes, especially among the lower classes, connections and traditions of the great Cause were still kept alive. There were still many men who honestly loved liberty for liberty's sake, and ardently desired some restoration of purity of life. It is thus only we can explain the success and popularity of such a book as "Bunyan's Pilgrim's Progress," and the distinct efforts at religious revival of which we find traces. Among the young men in London religious societies were formed, of which there are no less than forty mentioned a few years later. These societies, which were in connection with the Church of England, bound themselves to a thorough performance of the duties enjoined by the Church, established frequent communion and public prayer in many churches, and devoted themselves to relieving the poor, assisting prisoners, reclaiming the vicious, and to the education of the young." The latter part of this statement might be probably modified, but it shows reflection and a desire to be just to a period that seems to deserve nothing except censure. The volume, as a whole, will repay perusal; and its value in the higher classes of grammar schools will be found to be great.

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*THE FRENCH PROTESTANT SOUTH AFRICAN MISSION.**

Suppose Hedley Vicars to have gone to South Africa as a missionary and to have written of the mission, and the reader will have the best idea that we can convey to him of the character of this work. Major Malan, of French Protestant descent, who was formerly in the English army, has devoted himself, with rare simplicity and singleness of motive—although this would be the last thing he would think of himself—to the Christianisation of the South Africans. The history of the mission with which he is identified is happily not peculiar, but, told as it is in this volume, it has a charm which few similar narratives possess. Major Malan introduces us first to the house of his Huguenot forefathers, and to the history of the persecution by fire and sword which swept through it. He states that "a visit paid by the Rev. Dr. Philip, of the London Missionary Society, to Paris in the year 1828 was the origin of the mission of the Church of France to South Africa." Dr. Philip, it appears, urged the Paris Missionary Society to send teachers there. Three accordingly were sent, the first missionaries ever sent out by the French Protestants. They found some descendants of the refugees from the Edict of Nantes settled there, who welcomed them with deep emotion and gratitude. After travelling through the several mission stations they reached Litakou, not far from Kuruman, and consulted with Dr. Moffat. How strange it seems that this was nearly fifty years ago, and that Dr. Moffat is now amongst us! By Dr. Moffat's advice they established their first mission about eighteen miles from Kuruman. Afterwards they separated, and a mission was founded in Basutoland, governed by Moshesh, who was ultimately, as this narrative states, converted through their instrumentality. Of seventeen missionaries engaged during these and succeeding years, several died in Africa, and only one returned to France. There are eleven stations now in connection with this mission.

This work abounds in missionary information, some of which, however, is quoted from other works. The writer, in the warmth of his feelings, is disposed to indulge in italics to an unprecedented extent, and the effect of his writing is therefore weaker than it would otherwise have been; for there is nothing whatever in the italicised sentences that is better than anything else in the work. The following relates to the death of the celebrated Moshesh:—

> Moshesh was ill for some months before he died. His missionaries visited him frequently. "In 1869," writes one of them, "I visited him alone, and begged a private interview. I spoke to him as one soon to appear before the judgment-seat of Christ, and reminded him of the faithfulness of his missionaries, who, although he was a chief, had never hidden the truth from him, but had told him repeatedly that he was a sinner, and could only be saved by the blood of Christ. He wept bitterly all the time, repeating frequently: 'I know it. It is all true. What am I to do? What is it that still holds me back?' We prayed together, and he begged of me to ask his missionaries never to give up praying for him. 'Perhaps the Lord may still hear you,' he said. I told him never to forget, even in his last moments, that the blood of Christ alone saves from sin. In 1870 we again visited him. The Gospel was preached in his room. He asked for a prayer which he might use when we were gone. I explained that it was impossible to write a prayer to suit all his needs, and suggested the publican's prayer. He got angry, and said: 'Who ever told you that I was a sinner? I shall get to heaven as well as you.' We told him we hoped so, but the way was Jesus, and there was no other. After leaving his room one of his councillors ran after us, and said: 'Do you know what I think of Moshesh? He has got the Spirit [the term used by the natives to express conviction of sin], but he is afraid to let people know.' A few weeks after this a messenger from the missionary of Thaba-Bosio called us, saying that Moshesh was dying, and wished to see his missionaries. To one of them he said: 'I hear that your wife has a baby. How old is it?' 'Three months old.' 'Then,' said the chief, 'he is just my age. I have only just been born. It is only now I begin to be a man.' He asked this missionary if he really believed that all that the missionaries had taught him was true. He said, 'Yes.' 'I believe so also,' said Moshesh. He then asked to see this missionary's wife and her child. On entering the room she held out the child to him. He looked at it for a moment, his eyes full of tears. 'My child,' he said to her, 'your baby is my age, he is my thaka' (one of the same age); then pressing her hand, 'You have shown me the road. I shall get to Jesus.' One night before this he repeated, in great anguish, 'Where am I going to?' After this night he appeared to take no more interest in earthly things. His desire was to go to his Father. 'When a child is called by its father, ought it not to go?' were his words of faith and hope."

A person of Major Malan's temperament would be apt to write strongly of heterodoxy. Here is a reference to Bishop Colenso:—

> Pieter-Maritzberg is the city of Colenso. Can I leave it without noticing him? Gladly would I do so, but the word of God commands His servants in these days to contend for the faith once for all delivered unto the saints. He was away when I entered it, but he came back before I left. His friends purposed a triumphant entry. A carriage and four was sent out to meet him, but the Lord sent back the horses and the pole. As they were going, the horses ran away, and the carriage was smashed to pieces. He mercifully spared the men, and Colenso came back to his city in the "'bus!" There are certain things the Lord will not allow. Next day he preached, comparing himself to the holy Son of God, whom he denies; and the fickle burghers of Maritzberg, who had stigmatised him as a traitor on account of the Langalabalele business, and had declared they would not have him for a preacher, crowded to hear him! In regard to his work and his labours as a missionary, which Dean Stanley eulogises, they have been confined to doing incalculable injury both among his own countrymen and the natives. His pernicious writings have driven light, hope, and happiness from many a home in Africa. One pamphlet on polygamy sent twenty-three men who had embraced the doctrines of the Lord Jesus, in one mission alone, back to all the filthiness of heathenism. Only the day will reveal the extent of the evil this man has done to souls in South Africa and elsewhere. There is no man I pity more than I do him. His teaching is losing power, thank God; and when he is gone, except the souls he has injured, there will be no trace of his "missionary labours!"

The author, who should be well qualified to speak on such a question, condemns the policy pursued towards Langalabalele, but it is possible, and very probable that, with his military training, he has made a mistake here. We think that he has.

**South African Missions.* By C. H. MALAN. (J. Nisbet and Co.)

BRIEF NOTICES.

Intolerance among Christians. By the Hon. ALBERT S. G. CANNING. (London: Smith, Elder, and Co.) This book seems to have been written without a purpose. It is a sermon without an application. It looks like an argument; but the direction must be guessed by the reader. The author has given us neither preface nor concluding summary. In reading it, we have been reminded of the man, who tired by street cries, laid his hand over the mouth of a boy just about to shout his wares, saying, "I know; you need not mention it." Mr. Canning recites through two hundred pages instances of intolerance, cruelty, and persecution by Christian rulers and teachers from the earliest times to the present day. All he tells us we knew, the old instances came before us as familiarly, but *cui bono?* What do they signify, picked out and arranged in this manner, other than in the pages of the histories to which they belong? This is not a book we should think of putting into the hands of young persons, or others ignorant of church history; and to those acquainted with the subject generally it is superfluous. The collection of facts is, however, most striking; the history of man's cruelty to his fellows is an appalling one. And this collection includes many instances of cruelty and injustice having no intimate relation with Christianity. The burning of Joan of Arc, the barbarities of Judge Jeffries, and the sufferings of the Highlanders in the cause of the latest Stuart, were political rather than religious. This renders the book somewhat inconsistent with its title. But its worst feature is that to which we have alluded, it is defective. There needed to have been added a few pages on the spirit which connects together all instances of intolerance; and the manner in which it manifests itself in the present day; further, there should have been a greater insistance upon the fact that Christianity was made into a persecuting religion by its alliance with worldly power, and its acceptance of worldly means for its spiritual ends. The book is almost a compilation of extracts from writers of very various schools of religious and philosophical thought. It was a work worth doing for the compiler's sake, but we doubt whether it was worth printing for the general public.

Annals of Tacitus. Translated into English. With Notes and Maps. By ALFRED JOHN CHURCH, M.A., and WILLIAM JACKSON BRODERIBB, M.A. (London: Macmillan and Co.) "The present volume completes our translation of the extant writings of Tacitus, the *dialogues about Famous Orators* excepted. The last instalment of our work has been a somewhat laborious task. We cannot suppose that we have accomplished it to the full satisfaction of either the classical student or of the English reader." We can only say in answer to this expression of the translators' feelings, that if this work does not give general satisfaction, the classical student must be exceedingly critical, and the English reader somewhat fastidious. The volume is a valuable contribution to a knowledge of Tacitus as a difficult Latin author, and as an historian of surpassing interest. The notes explain the words, phrases, and references of the text, and form thus a useful grammatical commentary. But the principal use of the volume will be found in its being a narration of a most important period of Roman history. There is no reason why the general English reader should know Tacitus only through the paraphrases of the ordinary historian. And Messrs. Church and Brodribb have laid English readers under great obligations by giving them this faithful translation, in which we have not the meaning of the orignal only, but also its very idiom. In addition to the text, the translators have sought to make the volume complete as a history, rendering Tacitus intelligible by placing his Annals in their proper relations. We have for this end, first an introduction in which the few years of the Empire are sketched prior to the commencement of the Annals. Then, next, a chronological summary of the principal events related in the Annals. Thirdly, three sets of genealogical tables. The explanatory notes already mentioned are followed by several short dissertations, some of which are illustrated by maps. The last of these essays is on the character of Tiberius, whom Tacitus is suspected of having libelled. An alphabetical index of the contents completes in a workmanlike manner a highly creditable production.

The Prince and Princess of Wales have accepted an invitation of the directors of the Crystal Palace to be present at a grand national fête in honour of the prince's safe return, but no date is yet fixed.

The annual presentation of exhibitors' prizes and medals to undergraduates and graduates of the University of London took place on Tuesday, under the presidency of Lord Granville, the Chancellor of the University, in the theatre of the institution, at Burlington-gardens. Mr. Lowe spoke at some length, congratulating the University on having escaped the trials and changes to which Oxford and Cambridge had both been subjected.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTH.

DAVIS.—May 4, at 213, Burrage-road, Plumstead, S.E., the wife of Mr. Ebenezer Davis, of a son (Edward Miall).

MARRIAGES.

ROBERTSON—HATFIELD.—April 27, at the Congregational Church, Haverstock Hill, by the Rev. J. Nunn, the Rev. Dr. Robertson, of Cambridge, to Anne Stanyon, widow of the late Weston J. Hatfield, Esq., of Cambridge.

WILLIAMSON—BENTLEY.—May 9, at the Congregational Church, Stalybridge, Lancashire, by the Rev. John Williamson, M.A., of Douglas, and the Rev. James Legge, M.A., of Hanley, the Rev. James Williamson, M.A., of Stalybridge, to Annie, eldest daughter of Mr. James Bentley, of Stalybridge.

DEATHS.

MORETON.—May 5, at Sutton, S., the Rev. J. Moreton, for more than half-a-century a Congregational minister, aged 78. Friends will please accept this intimation.

MASSIE.—May 13, at the residence of her son-in-law, Glendevon, Canning-road, Croydon, Mary Anne, widow of the Rev. Dr. Massie, in the seventy-second year of her age.

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December, 1875.

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VOL. XXXVII.—NEW SERIES, No. 1591. LONDON: WEDNESDAY, MAY 17, 1876. GRATIS.

THE CONGREGATIONAL UNION MEETINGS.

(*From our Correspondent.*)

It sometimes happens that the Friday's sitting of the Union is very unexciting, not to say flat, in comparison with the proceedings of Tuesday; but it was not so on the present occasion. On the contrary, the Friday morning's sitting was rather unpleasantly breezy.

When Dr. Parker expressed his readiness to read a paper on "Organised Congregationalism," it was supposed that he intended to object to the policy, or supposed policy, of the projected financial scheme which has lately occupied so much of the attention of Congregationalists. That, however, proved to be but partially correct; for whereas Dr. Parker had previously opposed this scheme, on the ground that it tended to a violation of Congregational principles, he now stated that his views on the subject had been modified, so that he thought that it would be better to have one body than forty engaged in carrying out the object they had in view. He, however, objected to placing the matter in the hands of the Union; preferring to create a separate organisation. He described his purpose as being to speak of the dangers likely to arise from the over-organisation of Congregationalism—dividing his paper under three heads, viz., the effect of over-organisation on public opinion, on the Congregational ministry, and on the Congregational body as a whole. Under the first head he made some suggestions which seemed to involve increased, rather than less, organisation in the mode of conducting the proceedings of the Union. Under the second, he spoke, strongly and effectively, against anything which might promote a spirit of trades-unionism among ministers. In particular, he deprecated attempts to confine an entrance into the ministry to particular channels; contending that an educated minister did not necessarily involve one who had received a college training, and naming some eminent Congregational ministers who would have been excluded by the application of the college test alone. The paper contained some good passages very cleverly expressed, and insisted on the necessity for maintaining liberty and independence; so that individuality and distinctiveness might not be sacrificed to uniformity. It was in the closing section of the paper that Dr. Parker made references, and indulged in language, which, though much relished by a portion of the audience, for their pungency and rasping humour, made grave men wonder how matters would end. The Doctor—apparently quite unconsciously—gave the clue to his conduct in two of his sentences. In one he insisted on the right of any member of the Union to sympathise with whomsoever he pleased—which was evidently an allusion to the unfortunate Beecher proceedings at the City Temple. Then he complained of the way in which certain members of the Union had been neglected, or excluded—referring to one who had been a Congregational minister for twenty-three years, and who had not *until that morning* ever been asked to take any part in the proceedings of "the Union proper." That minister was himself, and so the cat was out of the bag, and it was clear that Dr. Parker was using his opportunity for paying off old scores, and complaining of personal grievances.

When he had finished there was a pause. That there must be an answer was clear; but the leading speakers of the assembly seemed to be unwilling to rush into the fray, or wanted time to reflect. But after three short speeches, which expressed concurrence in, and some dissent from, Dr. Parker's views, but contributed nothing important to the discussion, Mr. Hannay rose, and made a lengthened speech. He said that he heartily concurred with a great deal contained in the paper; declaring that no one had a greater aversion than himself to "cliqueism"—one of the doctor's phrases—and no one had more earnestly striven to promote the full and fearless discussion of all the questions dealt with by the Union. But Dr. Parker had spoken in ignorance of certain facts—with which Mr. Hannay proceeded to deal; stating, among other things, hat Dr. Parker had more than once represented the Union at its meetings for the advocacy of Congregational principles. It was an able speech; but erred in this, that it to some extent followed a bad example. Of course, the provocation was great, but it would have been better had Mr. Hannay kept on the high and open ground of principle, instead of following Dr. Parker into the by-ways of personal controversy. The Doctor replied at the close of the discussion, and seemed to wish to be conciliatory. He said that some of the explanations given he had heard with much satisfaction; but said that some rough things had been said about him. And then he immediately added that he nevertheless was a debtor "both to the Greek and to the barbarian"—leaving the meeting to determine which was which! Altogether, the proceedings were of a kind to be looked back upon with pain, rather than with pleasure.

This discussion kept together a large audience, but when it was over there was a rush doorwise—lunch-time having come—and the remainder of the programme furnishing nothing more of a spicy character. Those who remained proceeded to deal with the question of University reform, and, in particular, with the Oxford bill. This was introduced in an able paper by the Rev. E. Armitage, who is a M.A. of Trinity College, Cambridge. He strongly condemned Lord Salisbury's measure; which would not secure its real object, by securing the elevation the University at the expense of the college, of which he (Mr. A.) approved; while it was obviously framed to maintain the ascendancy of clerical interests. He moved a strongly-worded resolution, which objected to the bill as reactionary, and insisted that it should provide for the abolition of clerical headships and fellowships. This was seconded by Mr. Carvell Williams, who replied to the assertion of the *Pall Mall Gazette* that Dissenters were trying to upset a settlement arrived at only five years ago. He showed, by reference to what occurred during the passing of the University Tests Act of 1871, that Dissenters refused to accept that measure as a settlement, and announced their determination to persist in their efforts to secure their full rights. No difference of opinion was expressed on this subject, and so the last topic, viz., the question of elementary education, was soon reached.

The resolution on the subject was moved by the Rev. J. G. Rogers, who admitted, and showed that he felt the awkwardness of having to deal with the subject in the absence of the promised Government bill—which it was supposed would have been forthcoming by the time the Union met. All that either the resolution, or the mover, could do was to anticipate possible proposals of an objectionable character, and to condemn them by anticipation. Mr. Rogers pointed out the absurdity of the idea of allowing ratepayers to appropriate their share of the education rate to the support of denominational schools. He also insisted on the great injustice which would be involved in any mode of compelling the attendance of the children of Dissenters in such schools, as they must be where no board schools existed. If it were proposed to vest compulsory powers in Poor-law guardians, that would be a most unfortunate association of education with pauperism. It would, I think, have been well had Mr. Rogers stopped at those suggestions; but he proceeded to suggest what might be assented to, if the opposition to the Government bill failed. The point to be then insisted upon should be, that the power of compulsion should be vested in a public officer appointed for the purpose. Afterwards he explained that this appointment might be made at the same time that poor-law guardians are appointed—apparently forgetting that this would be, to some extent, an association of education with pauperism. Several speeches were made upon the resolution; but the discussion was discursive. Some of the speakers described facts which showed the illusory character of the conscience clause; others animadverted on the sectarian bias of the education department. Mr. Bevan strongly urged the necessity for immediate organisation and effort to defeat the clerical combination which in November would try and return a School Board for London resolved on reversing, as far as possible, the present policy of the London Board. A touching episode in the discussion was the appearance of the aged Dr. Halley—probably his last appearance, he said. He once more renewed his protest against state education; declaring that they were all in the wrong!

This finished the programme, and but for an alteration in the usual mode of proceedings, would have closed the sittings. This year, however, the Committee of the Union yielded to the urgent request of, I believe, one of the temperance associations to devote a sitting to the consideration of means of promoting temperance among the people. For that purpose an "extra session" was held on Friday evening, when a paper was read by Dr. RIDGE, a medical man.

In some respects the experiment was successful; and in others not. There was a fair attendance of members; though the more influential were absent. The attendance in the galleries was large. The discussion was also carried on in a very amicable spirit; so that if there were rabid teetotallers present, they ceased to be rabid for the time, and the "moderate ones," as they called themselves, almost apologised for their existence. But the discussion was not nearly practical enough to be of much utility. For that the opener was in part responsible; seeing that he dwelt upon the extent and character of the evil to be dealt with, instead of concentrating his strength on the practical means of abating it. He did at the close give a string of practical suggestions; but did not seem to attach special importance to any, and kept in the background the question of legislative interference, which it was supposed would be the principal topic of discussion. The resolution expressed the hope that "some plan will be speedily discovered for the co-operation in the interests of temperance of those who hold divergent views in regard to the question of total abstinence and that of the restriction, or prohibition, of the liquor traffic." Of course, this was intended to avoid raising the question of total abstinence, and to furnish standing-ground for both parties; and Professor McAll, of Hackney, in a judicious speech, counselled his abstaining friends to be content with that position, and make the most of it, and not to move an amendment. That appeal, however, was in vain; for the Rev. G. M. Murphy moved, and the Rev. J. Morgan seconded, that, instead of the words quoted, there be inserted others, affirming that total abstinence was the only cure for the evil. In moving this Mr. Murphy said, among other things, that "it was impossible for a total abstainer to open his mouth without treading on the foot of some moderate man"—a figure of speech which was as confused as were some of the reasons which he advanced in support of the amendment. That amendment, however, did not disturb the good temper which had previously prevailed; but the discussion rambled over so wide a space, and so many speakers took part in it, that the impression left at the close was very vague, and, on the whole, was that the evening might have been turned to better account, for the purpose to which it had been given up. I should add that the amendment was ultimately withdrawn.

And so the Union meetings of May, 1876, terminated; having been livelier than were anticipated, and having been sustained with unquestionable interest and vigour.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The second session of the Union was held in the Memorial Hall on Friday morning, Dr. Aveling, the chairman, presiding.

THE MEMORIAL HALL.

The Rev. J. H. WILSON read a report on the Memorial Hall. The committee had been much engaged in completing the details of the building, and in providing for the full discharge of the financial obligations of the trust. The Rev. Dr. Newth, Principal of New College, had undertaken to become hon. librarian. Mrs. Joshua Wilson had handed over to the library her late husband's valuable collection of Nonconformist literature. A strong-room had been fitted up for the safe custody of chapel deeds and other documents. The financial statement down to May 10 showed, exclusive of law and contingent expenses, the expenditure on capital account, &c., to amount to 66,710*l.*, the site having cost 28,041*l.*, and the building and fittings 38,669*l.* A balance of loans yet remained to be paid off, amounting to 2,700*l.*, to meet which there were expected receipts of 2,633*l.*

ORGANISATION OF CONGREGATIONALISM.

The Rev. Dr. PARKER read a paper on this subject, saying that although they must have a certain amount of organisation as a matter of course, his contention in the paper would be that the organisation of Congregationalism should be kept down to the lowest possible point, so as to preserve most scrupulously all that was distinctive of their Church doctrine and life. Independency was not so much a form as a power, and he was jealous of any organisation that was in excess of its power, because it tended to alienate from the pursuit of useful objects. The rev. gentleman then dealt with the subject—first in its relation to public opinion; secondly, in its effects on the ministry; and thirdly, in its effects on itself. He advocated a somewhat stricter method of taking the opinion of the Union by recording the votes. He also advocated more liberty in the choice of ministers, and would not insist upon a previous regular training; instancing a number of great men who had occupied their pulpits without the usual preparation. He would consolidate the whole of the county associations into one Union; but such a gigantic Union (he said) must be well watched; and he would not have its financial affairs entrusted to the Union, but to a separate body. He rather complained of a cliqueism existing in the management of the Union, by which many men seemed to be excluded from participating in its work, and hinted that he himself had never been asked before to read a paper. He further observed that the churches might exist without the Union, but the Union could not exist without the churches; and that it was in individual churches that organisation should first take effect. On the subject of overcrowding villages with too many denominations, he cared not how many denominations there were provided their work was carried on in the right spirit, and there was mutual provocation towards love and good work. In conclusion, he remarked that those who said that he pronounced against organisation would be wrong; but if they said that he advocated first and foremost the organisation of the individual churches as an indispensable condition of a powerful general mind, they would be right.

An animated discussion followed the reading of the paper—the principle of organisation, laid down by Dr. Parker, not being disputed, but stress was laid upon those points which were understood to reflect upon the conduct of the business of the Union, and the insinuation of cliqueism to the exclusion of Dr. Parker himself and other ministers.

The Rev. S. CONWAY, B.A. (of Walthamstow) observed that the charge of cliqueism would naturally fall upon the secretary, although no one believed that he would be a party to it if it existed. He dissented from Dr. Parker's view as to the persons who should be appointed ministers, and would allow no one to enter the ministry who was not properly qualified by previous training, for he declared that it would be a slur upon the ministry, while other professions required previous training, to say that it was of such little importance that anyone would be qualified for a minister.

The Rev. R. A. BERTRAM thought that Mr. Conway had misunderstood Dr. Parker, as he did not conceive that Dr. Parker was at all hostile to the training of ministers, although he held very distinctly that a collegiate training was not a necessary part of the equipment of a preacher of the Gospel. He considered it a shame that Dr. Parker had not been on the platform before, and he thought that his appearance now was the sign of a better day dawning; and that if there had been cliqueism it was now about to evaporate.

After a few words from Mr. W. TUCK (a delegate from Bath), the Rev. A. HANNAY (the secretary) obtained the assent of the assembly to the suspension of the standing order, which limited the time of the speaker, in order that he might defend himself and the Union against the assertions of Dr. Parker. He declared that the word "cliqueism" was an ugly one, though he was glad to find that he was not to be personally responsible for it if it existed, but somehow or other he was made to answer in the sight of the country for all that happened in connection with the Union. In answer to the assertion that Dr. Parker had never been asked to appear on the platform, probably Dr. Parker's statement was quite correct in the careful way in which he had put it, namely, that he had not been asked to read a paper. But Dr. Parker had certainly undertaken the services at Leeds and Huddersfield in connection with the Union, and had spoken on those occasions with his usual raciness and power; and he (Mr. Hannay) could not conceive that it would be a greater honour to read a paper than to take part in the larger assemblies of the Union, where there were greater opportunities of expounding and enforcing the great principles of the denomination; and he could assure his audience that, in asking Dr. Parker to read his paper that morning, he did it in the belief that Dr. Parker would slap in the face some recent proposals made on the authority of the county associations; and for that very purpose he (Mr. Hannay) had obtained the consent of the committee to give Dr. Parker the first place in the day's proceedings. He denied the charge of cliqueism, and although cliqueishness was apt to come into all committees, he could imagine no committee so free from it as that of the Congregational Union. He desired, however, to explain that when it was proposed to hold autumnal meetings in the country, he, as a secretary, was deluged with letters asking that particular persons might take part in the proceedings, and informing the committee that, unless those persons were sent, the Union need not come at all. (Laughter.) If there was any cliqueishness, it existed, therefore, in the country, and not amongst the committee of the Union. With reference, however, to the general principles of Dr. Parker's paper as to organisation, there was hardly anything in it to which he could take exception, but he thought that Dr. Parker's proposals as to taking votes would go much farther in the way of organisation than either he or the committee had ever dreamt of. If he (Mr. Hannay) had any policy as a secretary it had simply been to promote the healthy discussion of all vital questions, and if they had not had more broad questions to discuss it was owing simply to the jealousy of organisation of which Dr. Parker was the representative that morning. (Cheers.)

The discussion was continued by the Rev. E. WHITE and the Rev. Mr. BLANDFORD, of Herne Bay; and the latter having expressed the wish that the committee of the Union should now and then be changed, he proposed at the instance of the secretary the following resolution, which having been seconded by Dr. MORTON BROWN, was at once put to the assembly and carried unanimously:—

That the committee be asked to consider the question of the nomination and election of the committee and report.

The discussion was then further carried on by Mr. SPENCER (of Manchester), and

Dr. PARKER, in explanation, said that his statement and Dr. Hannay's as to the invitations he had received were quite reconcilable, and he was delighted to find that the suggestions as to who were to be asked to speak came from the people in the country, and that being so he had no fault to find with the people of England. He further explained that the term "cliqueishness" was not intended to apply to the committee of the Union or to any man upon the committee.

UNIVERSITY REFORM.

The Rev. E. ARMITAGE, M.A. (of Waterhead, near Oldham), read a paper on this subject. He observed that Lord Salisbury's speeches in the House of Lords in March last with regard to the Oxford University Reform were received with considerable favour throughout the country, for the measure was supposed to address itself to that disastrous state of things by which the University was overshadowed by the colleges; no reform would be satisfactory which did not deal a blow to the college system. The relations of the University to the colleges were much misunderstood. It was different at one time when the University was everything and the colleges were nothing. The idea of a University was then noble and ambitious, but the history of the Oxford University was a displacement of the University by a mischievous development of the colleges. Having alluded to the circumstances which gave the power into the hands of the head of colleges, he said that no one could calculate how much the country had lost by being deprived of that noble ideal of a student's course which the Universities of other lands continued to present. Nothing but an Act of Parliament could now readjust the proper relations between the colleges and the University. Lord Salisbury's Bill was welcomed because it was expected that it would do this, but it turned out that whilst Lord Salisbury wanted to alienate the college funds for University purposes, he almost entirely confined his efforts to the open fellowships, and did not attempt to deal with the other funds at present at the disposal of the colleges, and which were applied for University purposes to increase the stipends of clergymen. He reminded the assembly that the opinion of the country upon this matter was proclaimed in no uncertain manner, when Mr. Gladstone brought in his Test Bill in 1871. The public were extremely mortified on that occasion, when Mr. Gladstone left the clerical fellowships untouched; and the Minister's reply then was that the subject belonged to the matter of University Reform. Unfortunately Lord Salisbury, and not Mr. Gladstone, had now the task of bringing the question of University Reform before the country, and Lord Salisbury utterly refused to grant the point demanded in regard to the clerical fellowships. Lord Salisbury's speech at Keble College seemed to show that he feared that if these fellowships were open the country might not remain Christian; but Lord Salisbury's fears were vain, and he had been deserted even by his friends and the peers of the Episcopal Bench, and hence it was hoped that ere long they might see the Bill remodelled; but nothing would be satisfactory unless the clerical fellowships were dealt with. He therefore begged to move the following resolution:—

That while admitting the necessity for effecting extensive changes in the Government of the University of Oxford and the colleges therein, the assembly does not regard the bill for that purpose now before Parliament as a satisfactory measure. The assembly contends that any new legislation touching the Universities should give complete effect to the principles recognised in the Tests Abolition Act of 1871, and should expressly provide for freeing the headships and fellowships of colleges, and all the advantages afforded by the Universities, from ecclesiastical and sectarian restrictions; and it strongly objects to the present measure as reactionary in spirit, and calculated to perpetuate the restrictions which have hitherto compromised the character, and hindered the usefulness, of the Universities as national institutions.

Mr. J. CARVELL WILLIAMS seconded the motion, and said he was sure that the assembly had listened with special favour to the mover of the resolution, because they might look upon him as the first-fruits of victories won, now over twenty years ago, and he (Mr. Williams) rejoiced to remember that Mr. A. was one of a band of young men whose career at the University had amply justified the claims which were put forward on behalf of Nonconformists in years gone by. (Applause.) He then proceeded to show the steps which had been taken with a view to the reform of the University of Oxford; but it devolved, he said, upon Nonconformists to secure for themselves what the Government would not grant to them; and they would remember that it was at the instance of a private member Mr. Heywood, who had arrayed against him the Liberal Government and the whole Tory party, that they succeeded in opening the University of Oxford to Dissenters by a majority of 91. With regard to the Act of 1871, and the charge made in a highly critical journal that they were attempting to upset a settlement arrived at so lately as five years ago, he reminded that journal and some others that the settlement of 1871 was never regarded by the Nonconformists as a settlement, and that they distinctly intimated to Mr. Gladstone that, if they yielded in order not to risk the defeat of the measure in the Lords, it must be on the distinct understanding that they protested against the restrictive character of the bill. It was then that Mr. Gladstone said that the clerical fellowships were too large a question to be dealt with in the bill of 1871. No doubt Mr. Gladstone was perfectly honest, and entertained the idea that he would be the statesman who would have to complete the measure at a subsequent period; but now the matter rested with Lord Salisbury, against whom they had to fight in the House of Lords. The time was now come when this question should be settled, not by the slow action of the colleges, but by a Parliamentary Commission whom they could trust to settle it once for all. He reminded the Assembly that the fact of Nonconformists being unable to take these fellowships was not only a loss to them, but to the nation when the best men were excluded from those prizes which ought to be the reward of those who distinguish themselves in the intellectual arena. (Cheers.)

After a few words from the Rev. J. MARCHANT, the resolution was carried unanimously.

ELEMENTARY EDUCATION.

The Rev. J. G. ROGERS, B.A., moved the following resolution:—

That having regard to the announcement of a Government measure for the amendment of the Elementary Education Act, and to the declarations of policy of the Vice-President of the Council, the assembly instructs the committee to watch the progress of the measure, and to offer a steady opposition to all proposals for increasing the grants to denominational schools, and to any attempt which may be made to repeal the proviso known as the Cowper-Temple Clause, or to remove the restrictions on sectarian teaching in board schools, and at the same time to insist that in any measure for universal compulsion the conscientious convictions of Nonconformist parents shall be properly guarded.

Before proceeding with the resolution he desired to mention with regard to University reform, that the authorities at Cambridge had carried out fully the principles of the University Reform Bill. He might mention that his own son at Cambridge happened to be absent from chapel, and was called to account by the dean, and that gentleman being told that he was a Dissenter, the dean's apologies were of the most profuse character, and ever since he seemed to take every opportunity to treat the young man with special attention. (Hear, hear.) It was only right that honour should be given where it was due, although of course there might be other cases of a different kind. Mr. Rogers then went on to say that he was in a peculiar position with regard to this resolution, inasmuch as the new Elementary Education Act was not yet before Parliament. He did not know whether the Government was so much occupied in the manufacture of a tinsel crown, or in brooding over the difficulties arising out of the Fugitive Slave Circular—(laughter)—but for some reason or other the bill was postponed. Anyone proposing a resolution on the subject to-day must be at a great disadvantage. But as Lord Sandon did not show his hand, they must try to find out, if possible, what there was within his hand, which could only be done by a course of speculation. What was the need of an Amendment Act when they were given to understand that five years ago a compromise had been established in relation to the whole question to disturb which would be a breach of good faith on the part of those who attempted it; but it would be remembered that the compromise was arrived at when Liberalism was in the ascendant; but now that they had a Conservative Government, the question of disturbing the compromise became an entirely different thing; and it was understood that the disturbance was to take place in the interests of Anglican sectarianism. What had been the result of the working of the bill for the past five years? The national system was embodied in school boards, and the result had been shown that it and the voluntary or sectarian system could not, for any great length of time, run side by side. They would remember that everything was done to bolster up the sectarian system by building grants, and at the last hour by an large addition to the Government grant. He was told that practically the increase had not amounted to fifty per cent., but then that was simply because the schools were not sufficiently effective to earn it. But if they could pass a sufficient number of scholars, then the fifty per cent. would be earned. The board schools were sup-

planting the sectarian schools in consequence of their proved superiority, and it was a curious fact that gentlemen in advocating the 25th Clause argued that it would be a cruelty to send children to board schools because the conscientious convictions of their parents would be thus violated, whereas the same people now asked for protection to the sectarian schools from the rivalry of the board schools, because wherever a board school was built, like Aaron's rod, it swallowed up all the others. But they need not suppose that the struggle was to be at once ended. It was a remarkable fact that the difficulties about sectarian schools occurred not only in districts where there were board schools, but also where there were no board schools. The real difficulty was that the increased amount for efficiency of teaching made subscribers of sectarian schools feel that while there was a national system they need not give voluntary subscriptions; and that feeling was going on more and more, leading to the loss of funds on which those schools had relied. Now, what were the schemes that were suggested? First, there was the notable proposal of the Canadian scheme, which meant that every subscriber to a sectarian school might deduct the amount of his subscription from any local rate made for the purpose of education—that was to say, that every ratepayer should be allowed to decide in what way his money should be appropriated. Observe the difficulty in which this would place all school boards. No school board would be able to make out a budget of its expenditure and income so long as the whole body of ratepayers was allowed to say whether the money should be given to the board or sectarian schools. Such a scheme would puzzle the most accomplished financier on any school board. There was one thing, however, absolutely certain about it—that if ratepayers did not contribute to the rates, they could not expect to have any control over their distribution, and no ratepayers should sink down to the level of private subscribers, and expect either to vote for the election of school boards or be placed on the school boards themselves. The next suggestion that had been made was that the grants from the Privy Council should be considerably increased. Of course that would extend all round. The proposal would, no doubt, find a number of advocates amongst the most earnest friends of the school boards, who were exceedingly desirous to reduce the expenditure, and so prevent the outcry for economy which threatened seriously to hinder the work of education in the country. The objections to this scheme would be really very small if certain conditions were laid down at the same time. If it was intended that the grant was to prevent the necessity for individual subscriptions, that would be a sufficient objection in itself; but on the contrary, those who advocated this were prepared to say that no school should receive any grant except it could show a distinct and specific proportion of subscriptions raised from voluntary sources, that would break much of the force of the objection; but it would destroy the whole reason of their application, for they wanted to get rid of the necessity for voluntary subscription. The grand objection, however, was that private and irresponsible bodies, and not representative bodies, should be entrusted with the disposal of a large amount of public money, and by augmenting the grant that evil would be only the more increased. If this proposal were adopted, probably 75 per cent. of the cost of the school would be furnished from the public purse, and the managers would be accountable to nobody except to the inspector, who would, however, only look to the efficiency of the instruction given. He thought that they were bound to resist any such increase of the grant at present. He did not think that any case had been made out for it; and he thought it a great deal better that school boards should accept the present state of things and make the best of it rather than become parties to the plan of increasing the subsidy from the Government—the simple meaning of which was to exonerate the supporters of sectarian schools from the necessity of paying for them out of their own pockets. Then came the great question of compulsion, and that was a most important one. What were they to do? It was confessed that without universal compulsion it was impossible to get all the children to school; but were they going to have it? Lord Sandon said that he would not agree to universal school boards, and, therefore, they would not have Mr. Forster's idea carried out. Some of the people seemed to think that compulsion could be put in the hands of boards of guardians; but he thought that this proposal needed only to be mentioned to be quenched with inextinguishable laughter. (Applause.) Such a plan would be to connect education with pauperism, against which they were bound most earnestly to protest. Again it was suggested that a committee of each school should have the power of compulsion; but this they would resist on entirely different grounds, and it must be resisted to the uttermost. There was only one solution possible. It was not for him to throw out suggestions to the Government; but the only plan he could conceive was the appointment of some local officer, chosen in some way or other by the votes of the people. At any rate, the officer employed should be a public officer who would act solely in the public, and not in any denominational, interest. (Hear, hear.) Some of their rural friends would say, "But what is to be done in places where there are only sectarian schools belonging to the Church of England, and to which Nonconformist parents would be compelled to send their children?" Well, such a proposal must be opposed to the uttermost; but he ventured very humbly to suggest that if they were defeated in that, they must not assume the attitude of irreconcilables. They must not let it be supposed that they had an imperfect interest in the interests of education. No doubt there would be a grievance, but in practice he did not think they would be very injuriously effected by any such proceeding, because they knew after all what the Nonconformist parent was worth who would not use the conscience clause; and again, how many Nonconformist parents were there who were not already caring for the education of their children? He believed that the number was exceedingly small, and they would be running a great risk, if, for their sakes, they proved themselves at all impracticable. Let them fight the battle upon a principle; but if they were defeated, let them endeavour to make the best they could of it in the interests of education throughout the country. While they resisted the increase of grants they were bound also to oppose any alteration of the terms on which the board schools were conducted. He was not one of those disposed to look with indifference upon the Church Catechism; on the contrary, he believed that they were a great deal too easy in their testimony about its deadly errors. He trusted there were few Nonconformist parents who would for a moment consent to have their children taught such unscriptural doctrines as the Catechism contained. Therefore they were bound by every effort in their power to take care that the position they had already won was not lost; and they should also take care that their education was kept thoroughly catholic and liberal, resisting the encroachments of priestcraft, which was seeking to lay its hands upon the rising generation of this country. (Loud cheers.)

The Rev. GEORGE INGRAM (of Richmond) briefly seconded the resolution.

The Rev. G. M. MURPHY drew attention to the fact that at the recent meeting of the British and Foreign Bible Society the author of the Cowper-Temple clause and Earl Fortescue both stated that they were quite prepared to make Bible-teaching compulsory in all schools. He hoped that the committee of this Union would watch the proposal and resist it to the uttermost, for he did not think that such compulsion would show reverence for the Bible in the way those who suggested it might intend. He also informed the assembly that in London and in other parts of the country there would be an attempt made to transfer Church schools to the school boards on such terms of transfer as to really make the ratepayers pay for the secular education, while the schools would practically remain under the responsible control of the clergy. He hoped that the forthcoming election to the London Board in November would be carefully watched by the committee of the Union. (Hear, hear.)

Mr. CUTHBERTSON suggested that the word "Nonconformist" in the last line of the resolution should be omitted, to which the Rev. J. G. Rogers gave his consent.

The Rev. Mr. HALLEY (of Arundel), gave some instances to show that the conscience clause could not be relied upon, and that the children of Dissenters suffered disadvantages as compared with the children of parents belonging to the Established Church.

Mr. SWEET (of Romford) said he would prefer the compulsory powers being placed in the hands of boards of guardians rather than in the hands of officers elected in the manner proposed by Mr. Rogers.

Mr. BARING (of Staplehurst) spoke of the struggles which he had had to maintain the position of Nonconformists in the rural school board of Staplehurst; but at last he was successful, and the school built by the board had had the effect of emptying two voluntary schools in the neighbourhood. He most heartily supported school boards, although the cost in his district was no less than 1s. 2d. in the pound. He further mentioned that in an adjoining parish there was a school board without a board school, and that the compulsory clauses had been enforced to drive the children into the Church schools of the place. He wanted to know if that were right.

The Rev. LL. BEVAN congratulated himself that the expenses of the London School Board had not yet reached fivepence in the pound, while Mr. Baring's parish had expended fourteen pence. He urged the Union to watch the education question with regard to two points—first with respect to the action of the local management of schools, where that plan of action was adopted, because there was an attempt made in the London districts to appoint the clergy and the wives of clergymen as much as possible on the management; and the second point was as to the coming elections in London and elsewhere. As he did not propose to offer himself again for election at the London Board, he might speak in reference to this affair with a free conscience. They would be in great peril at the next election between clerical influence and vestry influence, unless Nonconformists were roused to united action. The advanced portion of the Nonconformist army, who were called secularists in education, were quite willing to allow their little differences of opinion, just at present, to sink in face of the common peril which awaited popular education. If the school board party was defeated very much at the next election it would make it better for the friends of secular education; but there was no wish to win a battle except on fair, open, and public grounds; and therefore the secular party desired that the Nonconformists should be all united to resist their opponents. He corroborated the statement of Mr. Murphy that if the clerical party were victorious at the election they would transfer their schools to the boards, and he should rather like the vestries to know that, in that case, the clerical party were not likely to be very careful in sparing the rates when they could use them for their own benefit, if ever they had the power to do so. A warning having been uttered, there was now time for organisation. Let them all sink their differences in order to make school board education more certain, and then there would be another great triumph of popular education. If, however, they were defeated, popular education would be thrown back at least three years, and the progress of Nonconformist principles would then be retarded. (Cheers.)

The Rev. J. G. ROGERS made a brief reply, after which

The Rev. Dr. HALLEY came to the front of the platform and spoke a few words, in which he expressed delight at being present, at the advanced age of eighty years, at another meeting of the Congregational Union, in which he had so long taken a deep interest.

The resolution having been adopted,

The CHAIRMAN expressed his great joy at being in the presence of Dr. Halley, and knowing how much he had had to do with the success of so many of his pupils who had been permitted to do so much good work.

The assembly then adjourned until the evening.

THE TEMPERANCE QUESTION.

An extra session of the assembly gathered in the hall at half-past six in the evening, when the Rev. Dr. Aveling presided. After the singing of a hymn and prayer,

Dr. J. J. RIDGE read a paper on "The National Vice of Intemperance." After some prefatory remarks, he stated that the curse of drunkenness at the present day would be found to be prevalent in 10,000 houses. Three-fourths of the crime of the country was to be traced to drink. But for strong drink, the social evil would not exist. The masters and chaplains of workhouses testified that three-fourths of the inmates owed their dependent state to the drunkenness of others and of themselves, whilst outdoor relief, supplemented by millions of money given in private charity, barely sufficed for multitudes to linger out a miserable existence. It had also been proved that at least one-third of the inmates of lunatic asylums became inmates in consequence of indulging in strong drink. Intemperance destroyed the peace and happiness of more than half-a-million homes. It was not a fact that it was only the lower classes that had formed habits of intemperance, for it was very prevalent amongst both the middle and upper sections of the community. The reader then dwelt upon the enormous amount of money which was expended upon, and which was consequently lost, upon intoxicating liquors. Universal sobriety could only be brought about by universal abstinence. He would suggest, firstly, that every man should make himself acquainted with the arguments, aims, and successes of total abstinence; secondly, that those who could should assist by subscriptions those who were working in the cause of temperance; thirdly, that all who took alcohol solely on the score of health should get their medical men to administer the alcohol in their medicine; fourthly, that all should discourage the practice of "treating," and the heathen custom of drinking toasts and other conventional usages which encouraged tippling; fifthly, that all should advocate, encourage, and support the establishment of British Workman public-houses, without strong drink; sixthly, that all should take action to obtain the closing of public-houses on Sundays, and they should strenuously oppose by petition and otherwise the granting of any fresh licences, and should advocate and support every bill which would give the people of any neighbourhood the power to diminish or abolish the places for the sale of intoxicating liquors; seventhly, they should all advocate a plentiful supply of pure water; eighthly, that every facility should be afforded for preaching sermons in favour of total abstinence, and the denunciation of the self-indulgence of the present day; ninthly, they should encourage Bands of Hope; tenthly, there should be lesson books on the subject of the evils of intemperance introduced into schools; and finally, they should all be "strong in the Lord."

The Rev. WILLIAM HEWGILL, M.A., moved the following resolution:—

That the Assembly regards the prevalence and the reputed increase of intemperance with grave concern—that it is grateful for the measure of success which has attended the efforts of those societies which specifically aim at the promotion of sobriety among the people, whether by inculcating self-restraint and abstinence, or by seeking to diminish facilities for drunkenness, and expresses the hope that some plan will be speedily discovered for the co-operation in the interests of temperance of those who hold divergent views in regard to the question of total abstinence and that of the restriction or prohibition of the liquor traffic.

He did not propose it as a total abstainer, but he believed that it was one in which all could agree. Speaking of the prevalence of intemperance, he said that Lancashire was notorious in that respect. People now spent more money in intoxicating

liquors than hitherto. Facilities had been granted for the consumption of drink, and that certainly was not for the benefit of the nation. There was a great increase in beerhouses, and there had been a great multiplication in the number of grocers' licences. It was the duty of ministers and deacons to express in every possible way their interest in and sympathy with the work of those engaged in promoting temperance throughout the country. There need be no compromise in principle by persons of different opinions in their assisting each other to reduce intemperance. They could also unite to encourage Bands of Hope in connection with Sunday-schools; to promote measures to secure a diminution of the facilities for drinking; to secure the closing of public-houses on Sundays, and the shortening of hours; and to secure some more efficient control over the licences by the creation of licensing boards. They could also do much together by efforts to train and discipline men in temperance. It was a duty to provide the working classes with proper places of amusement and recreation by those who went the entire length of total abstinence.

The Rev. JOHN NUNN seconded the resolution, and expressed the opinion that the cause of temperance had been hindered by the utterance of extreme opinions. The teetotalers had, however, rendered good service, not only in reclaiming drunkards, but in creating a public opinion which did not exist some years ago. A great deal had been done by them to alter the usages in respect of drinking in some classes of the community, and much of what legislation had done with regard to the question of intemperance was due to the advocacy of the total abstainers.

Professor MCALL supported the motion, and observed that total abstinence was a thing so reasonable, sound, wholesome, and cheerful, that there was not the least probability in the world that those who had long been total abstainers and understood the subject thoroughly, could go over to the non-abstainers. There were, however, certain combined efforts in which both parties would have greater force by acting together. It would be a great thing if they could check in any degree the enormous power of the liquor traffic in this country, which was worse than a Fourth Estate. It would also be a great thing if they could check the social usages which did more to spread intemperance than anything else, or if they went to the Legislature and asked for the shortening of the hours during which intoxicating liquors were sold. Drunkenness was the most dire enchantress that had ever brought man under her wiles, and it was the heaviest chain that had ever held captive the human soul.

The Rev. G. M. MURPHY, of the National Temperance League, moved an amendment to the effect that no method of temperance reform would thoroughly eradicate the deadly evil of the drinking customs but the practice of total abstinence from all intoxicating liquors. He believed the principle of the resolution was bad, but the practice it involved was infinitely worse.

The Rev. JOHN MORGAN seconded the amendment.

The Rev. Mr. TOMS advocated more frequent references from the pulpit to the subject of temperance. In connection with the Temperance League there should be formed a department for non-abstainers.

The Rev. LL. BEVAN stated that there was no question at the present moment which was more stirring the hearts of the people than that of intemperance. If ministers were behindhand in relation to the question, they would lose much of their spiritual power over their people, and also much of their social position.

Dr. SCATLIFF spoke of the medical aspect of the question, and gave his opinion that the proper place for alcoholic mixtures was on the shelves of dispensing chemists. He considered that medical men had a great deal to answer for with reference to the temperance question.

The Rev. Mr. THOMAS, the Rev. ANDREW BUZACOTT, the Rev. Mr. JONES, and other gentlemen having spoken to the resolution and the amendment,

The Rev. A. HANNAY said that he had two forms of petition—one in favour of the Irish Bill for Prohibiting the Sale of Liquors on Sunday, and one in favour of the English bill for the same purpose, and the committee wished to submit them to the meeting, and hoped that they would authorise the chairman to sign those petitions in their name. Mr. Hannay then read the following amended form of the original resolution:—

That the assembly regards the prevalence and the reputed increase of intemperance with the gravest concern; that it is grateful for the measure of success which has attended the efforts of those societies which specifically aim at the promotion of sobriety amongst the people, whether by inculcating abstinence or by seeking to diminish facilities for drunkenness, and expresses the hope that those who hold divergent views in regard to the question of total abstinence, and that of the restriction or prohibition of the liquor traffic, will co-operate in the interests of temperance in as many ways as may be, by mutual consultation, found practicable.

Mr. MURPHY having withdrawn his amendment, the above was carried unanimously,

Mr. HANNAY then read the terms of the petitions, to the signing of which by the chairman the meeting cordially assented.

The proceedings then terminated.

LONDON MISSIONARY SOCIETY.

The eighty-second annual meeting of this society was held on Thursday at Exeter Hall, which was crowded by a vast audience. Henry Lee, Esq., of Manchester, presided, and the platform was occupied by the leading ministers and laymen of the Congregational body, who have been attending the Union meetings. The Rev. Robert Robinson gave out a hymn, which having been sung, prayer was offered by the Rev. S. T. Williams, of Leicester.

The CHAIRMAN, in opening the proceedings, said they had met on an auspicious day, the day on which the second person in the realm returned from his visit to distant parts of the Queen's dominions. (Applause.) They all rejoiced in the safety with which the Prince of Wales had completed his journey to India—(cheers)—and trusted that the visit would subserve the very highest purposes the society had in view. They hoped it would be the means of cementing together their Indian subjects with themselves, and that then they would be enabled to prosecute the labour they have undertaken as missionaries to the remotest parts of that wide and extended portion of Her Majesty's dominions. They desired to influence public opinion by meetings of that kind, because they knew that public opinion was liable sometimes to go wrong, and they wished to give it a right direction. The best means of doing this was by the dissemination of Christianity, which ennobled every individual who accepted it, every community which adopted its principles. If they wanted to see the highest type of man it was only to be found in him who accepted the great truths and principles which were found in the Word of God. (Cheers.) Christianity was suited to all races and all climes. Like the sun, it shed light and heat everywhere, and promoted life and growth. They wanted to employ all the agencies, all the discoveries and improvements of modern times, to influence the world. The claim of the missionary was great as a pioneer; he had been the means of bringing to light large portions of the world; he had explored unknown continents, and had crossed trackless deserts. Such men as Livingstone, Williams, Moffat, Ellis, and Macfarlane had been benefactors of the world. They had discovered the habits and customs of the various peoples; they had been the means, as it were, of letting us know of the old writings and histories which had existed. Such was Dr. Legge—(cheers)—now one of the professors of Oxford University. As a peacemaker, the missionary had been the means of preventing war; he had always been the foe of slavery, and he hoped the time would come when Livingstone's aspirations would be realised, and slavery extinguished in Africa, and the whole of that great country brought under the influence of the Gospel. (Cheers.) The missionary had also checked the wrongdoing of dishonest traders. He had claims upon them as the messengers of the churches to the remotest parts of the world, and because of the difficulties and dangers to which he was personally exposed. The policy which he pursued was the policy of love; he carried no weapons of war; he did not go forth for the purpose of inflicting injustice or injury, but he went for the purpose of spreading abroad that knowledge which would promote the happiness of the people. That society had a larger income than at any previous period. (Cheers.) And though the expenditure had been unusually great, he was quite sure the money was spent wisely and well. But they wanted more liberal means, and above all more men—young men—who were willing to consecrate themselves to this great work. He hoped the directors of the society would no longer have to complain that they were short of men. They were on the eve of great changes, and of a serious conflict between truth and error. But they had no occasion for alarm, believing that the word of the Lord would have free course, and that the time was rapidly approaching when the knowledge of the Lord would be extended to every land, and men would feel that the only course which could really tend to the advantage of a nation was the full and free acceptance of the great principles underlying and pervading the religion of Jesus Christ. (Applause.)

The Rev. Dr. MULLENS, the foreign secretary, then read abstracts from the report of the directors for the past year. After adverting to some of the signs of the times, reference was made to the inconvenience of reporting so often as once a year of a work which was necessarily of slow growth, and required much time for its maturity. Their staff of missionaries had been diminished. Five new ones had been sent out—three to India, one to China, and one to the mission in New Guinea. In addition four ladies had been sent out as missioneries—two to North India, one to Shanghai, and one to Madagascar. But the losses of the year had been unusually heavy, and no less than ten missionary brethren had been withdrawn from the society's service. Of those four had been taken away by death, and four others by retirement, all of whom had rendered to the society long and valuable service. The society has also lost not a few of its home friends and supporters. During the year the directors had accepted twelve offers of service from young men, although they had felt compelled to reject applications from many whose willingness far exceeded their power. The number of students is, at the present time, thirty-six. Large as this number must seem, and not inferior to the number which had prevailed for several years, nevertheless it was not equal to the demands made by the ever-extending fields of the society's usefulness. The society both needed a larger number of missionaries on its permanent staff, especially in India and China, and a larger number of students to supply vacancies, as well as to occupy new ground. The report goes on to give a general sketch of the work carried on by the missionaries of the society, the forms of which are as numerous and complex as that of similar effort at home. On the subject of finance it was stated that the legacies had showed a considerable increase, being 8,814*l.*; subscriptions, donations, and collections, the best indicator of the society's strength, were 61,760*l.*; the collections by the young for the two missionary ships had reached the noble sum of 5,515*l.*, and no less than 14,500 collectors had received a copy of the book, entitled "Scenes and Services in Southern Africa." In regard to the special fund for the proposed mission in Central Africa, the directors report that they have received for it 5,459*l.*, including the gift of Mr. Arthington, and hope it will be greatly increased. The contributions for general purposes amount to 99,024*l.* 5s. 11d.; the contributions and dividends for special objects, 15,829*l.* 13s., making a total of 114,853*l.* 18s. 11d., or with the balance of last year added, 118,183*l.* 13s. 6d. On the other side, the expenditure had been on the general account, 105,907*l.* 10s. 10d.; for special purposes, 9,545*l.* 12s.; leaving a balance in favour of the society of 2,731*l.* 1s. 6d. The report next refers to the mission field in India, and to the recent visit of the Prince of Wales, which has proved an occasion for displaying not merely the solidity of its resources, the spirit of its governors, and the reality of its progress, but had exhibited the intelligence of its people, the splendour of its princes, the courtesy and hospitality, and the loyal obedience of its countless multitudes, the fruit of which would endure for many a year to come. In a very graphic and eloquent passage, which was much applauded, Dr. Mullens proceeded in the following strain:—

Who shall describe in fitting words the incidents of a visit fraught with such important consequences? The pencil of the artist, the pen of the writer, the researches of the historian, have all essayed worthily to illustrate and describe them. Contributions have been offered to the tale, but the full rounded completeness of the whole is wanting still. From the first welcome at Bombay till the final farewell, every step of progress only brought into stronger light the greatness of the inheritance over which England has been called to rule, and the loyal spirit of its people. In the caves of Elephanta, the hills of Poonah, the churches of Goa, among the Buddhist priests of Kandy, the Christian converts of Tinnevelly, and the Hindoo masses of Madras, in the brilliant installation at Calcutta, and the royal gathering of Ramnugger and Benares, among the mosques of Lucknow, the marble palaces and halls of Delhi, and in the royal receptions at Gwalior and Jeypore, all has been gladness, generosity, hospitality, kindness. Processions and durbars, reviews and banquets, illuminations and salutes, troops of salaaming elephants, gilded howdahs, silver baths and embroidered dresses, with all the long array of barbaric pomp and splendour, which, in such perfect security, no other empire in the world has ever produced, were prepared or displayed to do him honour. And to what a royal heritage was he introduced! The throne of Sivajee and the Mahrattas; the territories harried by Albuquerque and Almeida; the Dutch possessions in Ceylon; the districts swept by the French regiments of Lally, or the fierce hordes of Hyder and Tippoo; the great kingdoms of the Deccan; the viceroyalties of Bengal and Oude; the Mogul throne of Delhi; the kingdom of Runjit Singh, with their populous cities, their ancient fortresses, their marble halls; he has been welcomed to them all. Their names are now "familiar in our mouths as household words." Once rebellion and mutiny did their worst, but now Brahmin and Pariah and Mahar, Buddhist and Brahmist and demon-worshipper, Mahomedan, Parsee, and Christian have gathered loyally around the son of their Queen; they have welcomed him with graceful reverence and courtly speeches; they have shown him their most precious possessions; as memorials of his visit they have given him of their best; and not only England, but Europe and the world stand silent and amazed before the solidity, the magnitude, the splendour of that Indian Empire which God has given into English hands. They have done more than this. They have in the noblest way manifested their acceptance of English rule with its all-important consequences. Their varied life, with its strange history, its marvellous forms, its stirring associations, is henceforth to be linked by a thousand ties to a nation and a civilisation vastly different from their own, not in all respects superior to it; and they know that restraints are involved and that changes will follow which it will not always be easy to bear. The feudal days when the chief was everything; when hill forts made each petty ruler independent of every other; the days when men were divided into classes by impassable barriers, and the low born and the weak toiled for the strong, are passed away for ever. English counsels, and English army and English courts secure and maintain order, safety, justice for all classes and all interests. The reign of law, firm, even-handed, sustains the rights of man as man, and lifts the peasant from the dust to a level with the prince. The reign of industry, with its solid comforts, its wondrous gains, has come and is bearing abundant fruit. The old gives place to the new. The college and the school take the place of the little Brahmin seminary, and the village class of English pushes aside Sanskrit and Arabic as the languages of the learned; and Shakespeare and Milton, Macaulay, and Hamilton are the authorities of the student, instead of Kalidasa, Veda Vyasa and Kopila. Medical schools, English hospitals, and a multitudes of dispensaries provide help for the suffering, which no previous age has known. A deeper, stronger

life, for intellect and heart and hand is already stirring among the people of India; a broader social union is springing from the ruins of the ancient narrowness of caste life; and dimly conscious of the coming change, they silently accept it. If Englishmen in general have watched with eager eye the progress of this royal visit, tenfold more intelligent, more serious, is the interest with which its incidents and its lessons should be viewed by the Christian Church. While the bitter suffering of the Indian mutiny produced a deep conviction of duty neglected and of wrongs inflicted in years gone by, and called forth the resolve that in the future the great trust (if renewed) should be more faithfully discharged, the incidents of the past year should deeply impress the Church both with the vast progress which the work of reformation has made, and the favourable conditions under which all Christian work is now carried on. With all the pomp and the glory, with all the solid weight and work, "a greater than Solomon is here." It is on Christian progress that the true prosperity of the Empire must rest; the great change must be a religious renovation; the Christian Church filled with willing worshippers must replace the Hindoo temple; and only as religious men increase their efforts to bring the people of India to Christ will that prosperity be secured. That work must be done lovingly and with gentleness. Placed under an authority against which it is vain to struggle, every appearance of compulsion must be avoided. Only through a complete enlightenment of the intellect and heart, by convincing the judgment, by drawing the affections, by the prayer of faith, and by labours of love should that great change be sought. The process may be slow, but the growth will be sure, and the victory prove more glorious in the end. But "What are they among so many?" What are all our agencies among three hundred millions of people, with their great princes, their profusion of wealth, their richly-endowed temples, their ancient institutions, their lordly Brahmins and Moulvies, their countless worshippers? The labours of Christian men have but scratched the surface of this vast field; the reward they have reaped is but a specimen and a first fruit of the harvest they desire. In itself, Hinduism, with all its books, and priests, and wealth, and history, is no great antagonist to the Christian faith. The vastness of the field is the great difficulty—at present well nigh insuperable. And it is because the visit of the Prince of Wales has shown the extent of that field, its great resources, its mighty difficulties, its priceless fruits of victory, that the call sounds more loudly in the ears of the Church's workers to increase their efforts, to add to their sacrifices, and to go up and possess the land for Christ.

The directors earnestly desire to increase the range of mission work in India, but are as yet unable to do so. But they are thankful that they have been able to retain every existing station, and, during the past three years, to appoint several missionaries to vacancies that had occurred. The native ordained pastors and missionaries have grown more efficient and experienced, though they think that the number of evangelists and catechists in subordinate positions is considerably too large. The journals of the missionaries gave abundant proof not only that the work of preaching was carried on efficiently, but that it was accompanied with abundant blessing; as in Bellary district, the largest towns of which had been visited by the Rev. E. Lewis and his coadjutors with gratifying results. Also in Calcutta, there was very strong evidence of the growing impressions made by the Gospel on the people at large, and one of the missionaries, the Rev. H. Rice, gives emphatic testimony as to the decay of faith in Hindooism, and the wide moulding process which is going on, and preparing the people for the general reception of Christianity. Reference is also made to the efficiency of the schools maintained at several stations, which are great Christianising agencies. These institutions are specially suited for great cities; they are most ably conducted; and their influence, both general and Christian, is undeniably great. In female education, the usual branches of work have been prosecuted in several great cities, beyond those efforts which have chiefly in view the training of Christian children. The reports of the present year are imited and meagre, and a few of the schools visited by official examiners are said not to be in a satisfactory state. In zenana work a beginning has been made:—

The ladies' committee has been formed, and meets monthly in the Mission House. Two ladies have proceeded to India, Miss Heward to join the Calcutta mission, and Miss Tubbs the mission in Mirzapore; Miss Bear at the same time has joined the mission in Shanghai. Two other ladies are engaged in preparatory study, and will probably sail for India, toward the end of the year. The directors trust that in due course the scheme will extend to all the missions in India, and that funds will be placed at their command in order that it may be effectively sustained. A few stations are open at the present time to good zenana work; and applications have been made for grants of money for the employment of an increased number of local agents. But far more than money is required in this strge of Hindoo social life, to overcome the many difficulties by which the work is surrounded.

The reports as to the Travancore mission not only describe good work done by native evangelists, as well as English missionaries, but they show steady increase in the number of Church members, improved chapels, visits to the heathen, and individual cases in which the Gospel of Christ has been the rule of a holy life, and the source of comfort in a dying hour. During the year no less than eight thousand persons joined the nominally Christian community from among the heathen. On more than one occasion three thousand persons have done so; but the present addition is unusually large. Their motives for coming over to the Christians are by no means high. One serious effect of these constant additions of ignorant inquirers is that the teaching power of the mission is kept constantly on the strain; the mission is worked at high pressure; and a strong tendency exists to take an increased number of the male church members into the pay of the mission. After giving details from other fields of labour in India, the report proceeded to remark that though the advance of Christian truth in India was slow it was real; and the moral progress had been unspeakably great.

The heart of idolatry has been eaten away; education has spread widely; the Scriptures and Christian books are carefully studied at home, the power of the living Spirit is everywhere at work. It is moulding the opinions and the faith of the masses; but it affects more deeply individual minds. Here and there men and women are converted; large congregations listen intently to the story of the Cross; multitudes of Hindoo boys never become idolaters at all; the landholder reads his Bible at home, and quietly drops caste observances; the Brahmin student rent to the city to learn English for a livelihood, after hard struggles, becomes a Christian; and the merchant and the shopkeeper purchase Christian books, and study them; churches are slowly gathered, congregations increase, a Christian community is formed, the native convert becomes a preacher, the preacher converts others, and wins souls for Christ; Christianity is securing a native home n India which it will never leave. The air is full of change, and restlessness, and progress. Life is stirring everywhere; the life of the seed, the life of the sapling, the life of the wheat grain, priceless in value, which encloses within its tiny sheath the germs of mighty harvests in the days to come.

In speaking of the Madagascar mission, it is stated that the numerous rearrangements and extended plans adopted by the board for the improvement of the mission in that island, as the result of the visit of the deputation, had nearly all been carried into effect during the past year. At once a wider work had been taken up in the education of the young, and more systematic efforts adopted to supply suitable preachers to distant country congregations. The missionary brethren had gone to reside in the new centres of effort to which they were appointed; visits had been paid to new localities; and life and earnestness had been infused into the Christianity there found to be at work. But the information that reaches the directors is very irregular. The scene at the funeral of the late Mr. Cameron was very touching, all classes feeling they had lost a father or a venerated friend. The Queen and Prime Minister attired themselves in mourning, and their grief was deep and sincere. At the funeral an immense concourse of people gathered together; and at the grave one of the highest officers of the court, as representative of the Queen, read in her name a proclamation, of which the following is a translation:—

Thus saith Ranavalomanjaka, Queen of Madagascar, &c. Carry this my word to my subjects, and to Mary Cameron, and to the missionaries of the London Missionary Society.

For, inasmuch as the decease of Mr. Cameron has befallen my country and people, thus declares Ranavalomanjaka, Queen of Madagascar, that great indeed has been the good done by Mr. Cameron. He sought, and desired, and accomplished, such things as benefit my kingdom and people. And he sought whatever would promote the Gospel of Jesus Christ here in my kingdom and among my people. And not only so, but from the very beginning, until now, he has endeavoured to prosper this kingdom, for he was not a fickle man, nor a man who ever opposed the interests of my kingdom, but he did what was becoming and right.

Further, on account of the benefits conferred by Mr. Cameron, says Ranavalomanjaka, Queen of Madagascar, and inasmuch as a subject of my friend Queen Victoria has done good here among my people, and has died here in my kingdom, we therefore send our representative to show our respect at his funeral. And although, in the present state of things, no cattle are slaughtered and no cannon are fired (to show him honour), nevertheless I account him as among the benefactors of my kingdom.

And further, I proclaim to my subjects, and to his daughter, and to his friends, that whatsoever amount may be expended at the funeral of Mr. Cameron, be it done according as you desire; for I will defray all the expenses, for he has done good to my people and my kingdom, and I do not forget.

Saith
RANAVALOMANJAKA,
Queen of Madagascar.

Details are given as to the progress of the college at Antananarivo by the Rev. R. Toy, the normal school by the Rev. J. Richardson, the girls' central school, and the normal school for supplying teachers, for the 6,000 children in the Betsileo schools. The reports as to the native congregations indicate steady progress. The number of the country congregations continue to increase. Of these congregations, great and small, there cannot be less than 1,200 in the island, and the families and people connected with them in greater or less degree must amount to over 250,000 of souls. In the journals and reports, the true value of an English missionary resident in a country district is conspicuously seen, in stimulating others to spiritual work. One wise and earnest Englishman is sufficient to guide and stimulate many thousands of converts. He will be their bishop, not their pastor. But the system of domestic slavery still obtains in Madagascar, and has come down from remote generations:—

It affects all the relations and all the interests of their social, public, and Christian life. The Gospel is greatly affecting it in return; it is teaching the true worth of good men and good women, and it has softened the asperities of the system and led many to doubt whether it should continue. The righteous example set by the English missionaries, of treating slaves as if they were freemen, and paying them a freeman's full wages, has done much to secure a similar justice in purely native circles. The subject has recently come before our countrymen in connection with the slave circular, and the royal commission has been gathering information respecting it. Cases of hardship have occurred among the people themselves which have exhibited the evils of the system in a strong light. And the numerous captures of Mozambique slavers near the Madagascar western coast, have raised the important question of how far the treaty with the English Government is observed by the subordinate officers among the Hovas. Under these circumstances the directors have felt it right to address an affectionate and friendly letter to the Prime Minister of Madagascar on the subject; and have assured him that in every effort made by the Queen to see that treaty carried out, and the import of slaves entirely put down, she will have the warm sympathy and approval of all the friends of Madagascar in England. They have also commended the home question to his most thoughtful consideration.

The mission to China next comes under review, but no striking results are recorded, though the nine stations have been well occupied, and the missionary staff is very complete. Amongst the missionaries are the Revs. W. Muirhead (Shanghai), E. Barrett (Soochow), Lees (Tientsin, where the church is very active), Griffith John (Hankow), whose report of the condition of the native church is very satisfactory, and where the hospital is particularly serviceable; T. Sadler (Amoy), whose report is given in his speech below, and Dr. Eitel (Hong Kong and Canton). The last-named has been very successful in training the native churches in habits of self-reliance and Christian liberality, and they bid fair to become independent and self-supporting. One remarkable mission is that at Poklo in the heart of the Kwantung province. The churches there are under the general superintendence of Dr. Eitel, and Mr. Wau-wai-t'sing, who with his scholarship and thorough training (received in the Theological Seminary of the Basel Mission), has a wide field of usefulness. The directors congratulate Dr. Legge, their esteemed friend and colleague, on his appointment to the new chair of the Chinese language and literature in Oxford University, and in a concluding reference to the Chinese mission it is said:—

The strong position attained by the Chinese Mission and the earnest life which at present pervades it, should be a cause of warmest thankfulness. It is as yet the day of small things, but it contains the germs of mighty things in days to come. Free from caste and other social fetters which keep back the people of India from the Gospel, the Chinese, intelligent, home-loving, industrious, are more readily drawn by its message and comprehend its loving spirit. The churches are gaining converts and a Christian community; they are strengthened by the sympathy and companionship of Christian brethren in other missions; the principles on which they are founded are healthy; youth is passing into manhood; and the directors trust that, as resources and numbers increase, these churches by their habits of voluntary zeal and self-reliance, will be saved from many evils which have stunted the growth of churches in other lands.

The report then turns to the South Sea Islands, where the Duff was carrying the first heralds of the Gospel at a time when missionaries were shut out of India, and the West India planters would allow no light to be thrown upon the condition of their slaves. While the great groups occupied by the society have been successively mastered, Christianised, and raised, and while in Hawaii and New Zealand, in Fiji and the New Hebrides, the brethren of other societies have been accomplishing the same work, the progress of the Australian colonies, and the extension of trade on all sides of the Pacific, have made the islands more fully known. The society has to a great extent been the means of arresting the dying out of the Polynesian population. At the last meeting of the British Association Professor Rolleston quoted the following testimony on the subject from Dr. Gerland:—

The missionaries stand in the very first rank amongst the benefactors of these races, with their unwearied self-sacrificing activity; and Russell ("Polynesia," Edin., 1840) is entirely right in saying that all the progress which the Polynesians have made was really set on foot by the missionaries. They have had the greatest influence upon the civilisation of the natives; they have taken their part and protected them when they could; they have further given them the fast foothold, the new fresh object, motive, and meaning for their whole existence, of which they stood so much in need.

In this way the older missions have been growing strong, and a numerous and well-instructed native agency is available for the evangelisation of the groups of islands which are still entirely heathen. These heathen groups are clustered along the western portion of the Pacific Ocean. All the inhabitants of the four principal groups which missionaries of the society occupy, and of the islands and islets connected with them, are now professed Christian. Church members are numerous; educated native pastors and evangelists are numerous; and as a class these evangelists have shown themselves able, prudent, and zealous missionaries of the Gospel. Some have been heroes; some of them have been martyrs.

The directors are, therefore, clearly of opinion that, for the completion and the maintenance of Christian work and worship among these communities, they should look wholly to the converts themselves. Their judgment is that the native churches and pastors should be increasingly left to manage their own affairs; and that, while a few English missionaries are still left among them as friends and counsellors, these brethren should be but few; and that they should strictly confine their attention and service to those superior matters which the native brethren cannot manage, specially to the training of pastors and missionaries, and protecting their people from the lawless Englishmen who rove about careless of the harm they do. With these views the brethren in general agree, and for several years past the number of English brethren in charge of the native Christian groups has been steadily diminished. The Rev. J. L. Green occupies just such a position of

usefulness in the island of Tahiti, and among the Austral and other islands dependent upon it.

The report testifies to good results of British legislation in putting a stop to the atrocious system of kidnapping, and says that a better class of merchants and planters is beginning to settle in the Pacific, and could benefit themselves and stimulate the industry of the natives, if only they would deal justly by them. The churches in the Hervey Islands, Rarotonga, and others, are mostly under native pastors and thoroughly competent to manage their own affairs; the Samoan mission is also advancing in the direction of self-help. The native pastors and missionaries are trained at the Malua Institution, and here last year there were seventy-nine students; of these fifteen were recently set apart for the pastoral office with full authority in the churches over which they preside. At the Institution the students, in addition to the usual expository and pastoral subjects, have received instruction in physiology, geology, geography, and English. In respect to the Loyalty Islands, it is noted that the persecutions in Uvea which have been going on more or less for twelve years have come to an end, and that, under orders from Paris, the local authorities seem anxious to do justice and promote peace. New Guinea has recently been the theatre of fresh missions, and ten islands within the bounds of Torres Straits are occupied by native missionaries. Mr. Macfarlane reports well of their progress, the mission being now in fair working order. Special acknowledgment is made of aid received under trying circumstances from Captain Moresby, of the Basilisk, and reference to the attempt to explore the mainland of New Guinea in the little steamer Ellengowan. One expedition resulted in the discovery of the Baxter River, but the country for ninety miles was barren. In the other expedition the Ellengowan ascended the Fly River for a hundred and sixty miles; and in the lower portion of the stream came upon large villages with a great number of people. Long and graphic accounts of this voyage have been recently published. The directors look forward to the time when, either by teachers from the islands or by trained young men from amongst themselves, the Gospel shall be introduced among the manly and simple tribes which occupy this river's banks. The Malay branch of the mission on the eastern peninsula of New Guinea, under care of the Rev. W. G. Lawes, and having its headquarters at Port Moresby, has made but little progress during the year. All the members of the mission, especially the native families, have suffered greatly from sickness; and a most serious loss of life has taken place. But Mr. Lawes has discovered, some miles in the interior, high and healthy localities among the roots of Mount Stanley and Mount Astrolabe, in which it is hoped native missionaries may be placed, with people around them and prospects of solid usefulness. Meanwhile seven stations have been occupied. During the past year the Rev. W. Y. Turner has joined the mission, with a special view to furnish medical help in the work. And the Rev. A. W. Murray has recently left England, to visit in the John Williams the eastern end of the New Guinea peninsula and the great islands in its neighbourhood; and see how far it may be advisable and practicable to place native missionaries there. During the year the Ellengowan had made eight voyages in all, and had been found exceedingly useful. The South African missions are well sustained both within and beyond the Cape Colony and Kafirland, and their missionaries have done much in defence of the liberties of the native races.

A long line of able and faithful men have rendered the society great service there; have maintained numerous stations, have formed churches, and have stamped the impress of the word and work of the Gospel deep upon the life and public opinion of the colony. Many missionary societies have joined them in this work, and so effectively has it been done by their joint efforts that in recent years the directors of this society, in the belief that its special work has been completed in the colony and in Kafirland, have resolved steadily to close their labours in those provinces, and confine their efforts entirely to the Bechuana and Matebele tribes north of the Orange River, who stand in much greater need of Christian teaching.

Reference is made to the great development of the South African colonies in recent years in all the elements of civilisation. It is remarked that the whole tone and character of the public and social life of the colonies has been strengthened and improved, while the twenty churches which have sprung from the society have in many ways exhibited a broader life, and a more active earnestness. Christian agencies of many forms have multiplied, and inquiries are being pushed on the part of several missions for wider spheres of Christian effort among the numerous Kafir and Zulu tribes, which occupy the lower plains to the Imipopo and Delagoa Bay; and here the South African churches will find an ample field for labour. Good reports come from the Bechuana mission north of the Orange River, and arrangements have been made for placing the Moffat Institution on a secure basis. The erection is expected to occupy two or three years. Meanwhile, the first band of students, four in number, have completed their studies under the Rev. J. Mackenzie at Shoshong; and having been examined and approved by the committee, were appointed to various stations, and were then publicly set apart to their work by the members of the mission in the Kuruman church, in the presence of a large congregation. Two of them are to commence a new mission at Lake Ngami. Thither the Rev. J. P. Hepburn with the native missionaries will shortly proceed to consult with Lechulalebe and his people, who are ready to welcome them. Reference is then made to the new mission to Central Africa, as suggested by Mr. R. Arthington, of Leeds, who has given the munificent sum of 5,000*l.* to start it. The Free Church of Scotland having prepared to found the Livingstonia Mission on Lake Nyassa, and the Church Missionary Society been invited to occupy the districts of Karague and Uganda, on the Victoria Lake, the London Missionary Society propose to establish their mission on Lake Tanganika. With a view to obtain very exact information on all points, the board have despatched the Rev. Roger Price, himself an experienced African missionary, to Zanzibar to make preliminary inquiries, and they warmly commend the proposed mission to the friends of the society, and ask them to aid the enterprise by their contributions and their prayers. They think it desirable to raise at least an additional five thousand pounds before it is commenced. After an eloquent reference to the wrongs endured by the simple and unprotected races in Polynesia and in Central Africa, who have been often degraded and cruelly treated by Europeans—treated as hewers of wood and drawers of water, and often consigned to the hold of the slave-ship or the stockaded barracoon—the Christians of England, who crushed the older forms of slavery, are asked to assist in saving them. It is they who must follow up this accursed slave traffic in Africa, not merely through Government influence, and the active patrol of armed cruisers, but by entering into the heart of the land, as the traveller has done, settling down among the races so friendless and ill-used, and giving them the blessings of the Gospel. Dr. Mullens, in concluding the reading of selections from the report, sat down amid cordial cheers.*

The Rev. G. S. BARRETT, B.A., of Norwich, moved the first resolution, which was as follows:—

That the report, portions of which have now been read, be adopted; and that it be published and circulated among the members of the society. That the members of the society would offer their devout thanks to God for the strength and vigour with which He has blessed the society's missions; for the earnestness, growth, and strength of the native churches, especially in China, Madagascar, and the South Seas. And they trust that the increased interest taken by Englishmen in India and its people, will secure for that empire a larger number of English missionaries.

He said he did not think that even in the Acts of the Apostles did they find recorded greater triumphs of the power and love of Christ than in reports of that society and in the speeches of their missionaries. At the same time they seemed to be entering upon a new and very much more perilous period of its history. There were a great many signs in the modern English life which threatened the earnestness and vitality of their Christian work; not only the absorbing pursuit of wealth and what it induced, and the national vice of drunkenness, but the progress of modern unbelief were dangers in their path. The signs of that unbelief were visible everywhere, and an eminent writer had that month assured them that Christianity had been touched by the spirit of the age, and was melted away. It was not now a question whether it was right to send the Gospel to all nations, but had they any Gospel to send. He himself did not, however, think that phase of unbelief would last long. Christianity might like mountains be obscured by mists; but, like them, it stood fast for ever and ever. (Loud cheers.) Still he was afraid their allegiance to it might be shaken by recent discussions as to the paramount claims of their Saviour Jesus Christ. It was asked whether he was the only Saviour and religious teacher, and the truth was paraded before them as though it were a discovery that God revealed Himself in many ways to man, and books were written on the religions of mankind, dealing not with the terrible facts of heatheniam, but with the ethical teaching of its founders. They were fonder of quoting Tennyson that "God fulfils Himself in many ways," than the Bible. Here in Europe was one way, in China was another way, in India a third way; and the result was, that even though some reverence was retained for Christ as a religious teacher it was only the reverence given to Him as one amongst many. They were told He had no more exclusive claim on the homage and faith of mankind than Confucius or Buddha. He was one of the great religious reformers of the race. Those who taught this called it broad theology. He called it unbelief, and of the deadliest kind. (Cheers.) Certainly it was not the theology of the apostles of Christ, through whose writings they could trace this conviction running, burning like a fire in their bones. "Neither is their salvation in any other, for there is none other name given under heaven among men, whereby we may be saved." They might have been in doubt about a great many things; there was no doubt here. The rock on which they built everything was this—not a philosophy, not an opinion, but a solid, impregnable, historical fact. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." (Applause.) Other revelations from God to man? Why they never denied it. Their own Judaism was one of the principal ones; but no other revelation of God, no other incarnation, save this, "The Word was made flesh." Now, if the broad theology referred to had become the theology of any of their churches, they could not look to them for any very constant or considerable help in the missionary enterprise, and if ever (which might God forbid!) it should become the leading theology of their churches, from that day they might date the beginning of the end of their missionary enterprise. Their machinery might indeed go on for a time, but there was no power, no spiritual force, strong enough to drive the wheels of the mighty work of the evangelisation of the world, save that power which acted from the conviction that as there was one mathematics, one science—just as true in China as in England—so there was but one religion, one Saviour, one King, who was King of kings and Lord of lords. (Cheers.) But Christianity was said to be a civilisation as well as a religion, and let their missionaries take printing-presses, books, and a few copies of Matthew Arnold's works among the heathen, and content themselves with the humbler, but not less useful, work of educating and refining and civilising these savage races. But before they turned their missionary societies into limited companies for the promotion of civilisation, he wanted to know where were the missionaries to come from? (Hear, hear.) They would not find the men. He never yet heard of a band of cultured unbelievers, even though they might have discovered the secret of Jesus, saying, "We will give up father and mother, and houses and lands, and even writing for the *Contemporary Review* itself." (Laughter.) Who would give up all these things for the sake of civilisation? "We will go wherever Dr. Mullens chooses to send us—to Cannibal Island, if you like; they may eat us, but it won't matter; we do not count our lives dear to us for civilisation's sake." He never heard the names of any of these self-denying heroes of culture. The fact was civilisation was just about as selfish as human nature was. It objected to be eaten. (Laughter.) It preferred the sweet reasonableness of society at home to being called a foreign devil in Shanghai, or being cooked and eaten in some island of the South Seas. On the other hand, who were the men of whom the world was not worthy who had gone out leaving their English life and English homes? They had not been inspired by a passion for civilisation—no, they were the successors of the apostles, the true apostolical succession this. They were the successors of Paul and Barnabas—men who hazarded their lives for the name of our Lord Jesus. But the missionaries of Christ had always been missionaries of civilisation. As witness Madagascar, the South Seas and South Africa. Who made the road into the heart of South Africa, but their dear and honoured friend, Dr. Moffat, who was with them that morning? It was the missionaries who were doing the work of culture and civilisation all the world over. Nevertheless he scorned to rest the claims of a missionary society on the civilising work which their missionaries are doing. It was the faith that was the inspiration and strength of this missionary work; the faith that animated such men as Henry Martyn, and Carey, and John Williams, and their own Moffat—not the faith that believed in the spelling-book and printing press only. It believed in them, but it believed in something far nobler; it believed that India, and China, and Africa needed Christ as much as Europe did; that Christ came into the world to save sinners, not in Europe alone. It was a faith that yearned with a changeless loyalty to the throne of Christ, to see Him crowned King of kings, and Lord of lords. (Applause.) Touch that faith, weaken it and they weakened the very mainspring of their modern missionary enterprise; abandon that faith, and their missionary societies would not last twenty years. A further danger to their missionary enterprise in the present age was the decay, temporary though it might be, in the belief in the future punishment of sin. (Hear, hear.) He did not regret the disuse of such phrases as "the perishing heathen." It was not for them to judge on the matter. But he thought he saw indications amongst their churches which meant that the perils of moral probation in England vanished when they reached China or India. (Hear, hear.) There was quite as much error in an unscriptural charity as in an unscriptural severity. (Hear, hear.) Whatever theory they might hold as to the future state of the heathen—and he confessed frankly he had none—this was certain: that any theory that lessened their concern to preach Christ to them was by that fact self-condemned. Refuse, if they liked, to speculate as to their eternal condition, but let them not refuse to preach Christ to them. Whilst we are discussing they are sinning. At any rate this was certain: whatever the responsibility of the heathen, and they could leave it with God—their responsibility was clear. (Applause.) They were entrusted with the Gospel, and it was theirs to obey Christ's command, "Go ye out into all the world and preach the Gospel to every creature." (Applause.)

The Rev. THOMAS SADLER, missionary from China, said it was a great mistake to suppose that they were working in vain in that Empire. The Chinese were a shrewd people, slow to believe in disinterested benevolence, because it was so rare; but they had learnt from the missionaries that there was something higher than money to live for. He had been living at Amoy, and hoped soon to return there. The representatives of their twenty native churches and congregations in that city asked him to convey to Christian friends in England their good wishes and thanks for all that had been done in giving them the Gospel. He had had much intercourse with the Chinese, had even preached Christ in their idol temples, and his impression was they

* The full report of the society as printed occupies some eighty pages, and teems with interesting information and vivid descriptions, extending over almost the entire mission field, and should be read entire by all who feel an interest for or *against* missionary enterprise.

cared very little for their idols; and that if something better were given them these old gods would crumble to pieces. There were warm hearts towards us in China, but they did not warm all at once, and he thought he could back their Chinese Christians against any Christians in the mission-field. (Applause.) The message he brought was quite spontaneous, and though it was not necessary to blow a trumpet and deliver the message like a certain proclamation was delivered the other day —(laughter)—from his heart he could say that these Chinese people were grateful. He had been asked whether the Gospel had really laid hold of the people in China. Laid hold of the people! Why, it had laid hold of the learned man, and set him to study Christ, so that in a competitive examination of sermons, he had taken a prize even from the native pastors. It had laid hold of the agriculturist, the man who was originally low and degraded, and who now went out to work in his fields glorifying the God of nature. It had laid hold of the tradesman and the artificer, and it had begun, where Christianity prevailed, to stop the production of things used in idolatry. It had laid hold of the men who were earning their living as sorcerers; it had shown them that they dared not go on any longer in their course of falsehood. It had laid hold of the idolators. It was only the other day he heard of two temples that had become chapels, two temples in which the old gods, had been displaced and Christ now reigned. (Applause.) It had laid hold of the superstitious people, who had given up the ancestral worship, the most tremendous obstacle in the way of the Gospel in China. It had laid hold of the immoral—for notwithstanding their beautiful theories society there was rotten to the core, and was best described in the first chapter to the Romans. The Chinese had a triad of vices—gambling, opium-smoking, and immorality. Well, the poor opium-smoker had come to Christ, and the Gospel had saved children from infanticide. Then Christianity had not only civilised the people in this way, but in a still higher way—namely, in the foundation of native churches and congregations. They settled down in the best centres we could find and there had a House of God, a stated minister, the observation of the Sabbath-day, the circulation of the Scriptures, and all kinds of agencies for bringing in the people to the truth. They must look upon these chapels as so many strongholds to attack the enemy. There had been a visible blessing on their native agencies. When the pioneers of missionary work first went to Amoy, there were no native brethren to strengthen their hands and gladden their hearts. They toiled on faithfully. The work grew, one church after another was formed, and so it extended throughout the country, and they were now working amongst a population of two millions, with twenty centres. This had been in answer to their earnest prayers that a native agency might be raised up. In fact, a large proportion of the work of which he had been speaking had been done by native agents. What could three missionaries have done amongst such a population? God was raising up natives, who in their own tongue could tell of the wonderful works of God, and they could do it earnestly. They had 700 persons now admitted into full membership at their own little mission, and all these might be looked upon as missionaries. Then they had Bible women, feeble women going along with their tottering little feet, talking lovingly and faithfully to great, gaunt, vulgar men, who would actually sometimes spit upon them, and they had begun the practice of self-support, though they had a battle to bring it about. However, the oldest churches were entirely self-supporting, so far as the native ministers were concerned. (Applause.) There was not a church but was doing what it could, not an individual member who was not concerned in the matter. Indeed, he would not be received if he did not show a willingness to support the cause of God The willingness of the Chinese to support Christianity was one of the grandest proofs that they loved Christ truly. And then they had formed all their native churches into a Congregational Union. The speaker then referred to the various other societies that were working in China, including the Roman Catholics, who were stronger than the Protestants; and went on to refer to the opium traffic, which was greatly diminishing the population. They owed reparation to the Chinese. If it had not been for the interference of their representatives when the great insurrection, or the Tae-ping rebellion, broke out, they would now have had a reformed and progressive country. Might God send out labourers into His vineyard; if they would not go willingly, might He thrust them out. China was now accessible at all quarters. Let them go in, then, and possess the land which the Lord had given them. (Loud applause.)

The collection having been made, the Rev. ROBERT ROBINSON announced that George Williams, Esq., had promised, as a thank-offering, £100 towards the new mission at Lake Tanganyika. Many friends would also be glad to hear that Miss Baxter promises £1,000 as soon as they were ready receive it. (Applause.)

Another hymn having been sung,

The Rev. Dr. FALDING, of Rotherham College, moved the next resolution—

That the members of this society rejoice in the great opportunities furnished to them of evangelising the more ignorant and barbarous nations of the world; they heartily approve the establishment of the proposed mission in Central Africa, on Lake Tanganyika, for which a sum of 10,000*l.* is needed without delay, and they trust that both that enterprise and the mission in New Guinea will be prosecuted with energy, and be abundantly blessed. That J. Kemp Welch, Esq., be treasurer, that the Rev. Dr. Mullens be foreign secretary, the Rev. Robert Robinson be home secretary, and the Rev. Edward H. Jones be deputation secretary for the ensuing year. That the list of directors and of the board committee nominated by the annual meeting of directors be approved, and that the gentlemen therein named be appointed directors for the year.

He said that a good friend of that society having entrusted his son to his (Dr. Falding's) care, they had been together round the world—to Egypt, Palestine, India, China, Japan, across the Pacific Ocean to San Francisco, and so through America and Canada home. He visited the missionaries and the mission stations, especially in Madras, in Bellary, in Bombay, in Delhi, Agra, Allahabad, Mirzapore, Benares, and in Calcutta; in China, at Hong Kong, Canton, and Shanghai, and at several of the more important stations of the American missionaries in Japan. He visited schools, churches, colleges, hospitals, and orphanages, and conversed on all hands with persons from whom he was likely to get information—with captains of steamers, with officers of the army and in the Civil Service; with merchants and travellers, natives as well as Europeans: and not only did he see the missionaries and the stations of this society, but he became acquainted also with the stations of the Baptist brethren, with some of the Presbyterian stations, with Wesleyan, and a number of stations connected with the Church of England Missionary Society, and also with the American missions. As to the missionaries, he found men of great ability as well as of zeal, wisdom, and Christian courage. Such were Mr. Hall, of Madras, Mr. Lewis, of Bellary, Mr. Hewlett, of Mirzapore, Mr. Sherring, of Benares, Mr. Smith, of the Delhi Baptist Mission, Mr. Greyson, of Benares, Mr. Lambeth, Mr. Bullock; and in Calcutta there were Mr. Ashton, Mr. Payne, and Mr. Johnson, and there was a good work going on at the institution at Bhowampore. At Hong Kong he met that truly able and evangelical man, Dr. Burdon Bishop, of Victoria, and Dr. Eithel (a German), who was labouring with wonderful ability, and was a man of extensive learning and wonderful zeal. Then there was Mr. Chalmers, of Canton, and Mr. William Muirhead, of Shanghai. As a class the missionaries acquired the languages of the country where they laboured, and of all Europeans were best acquainted with the native languages and literature. In India they had the most intimate acquaintance and the deepest sympathy with the natives; they knew the people, their habits, and their characteristics, and they took a lively interest in their prosperity. He found the churches that had been gathered together manifesting varied signs of life and activity. As far as he could judge, the churches in India were as numerous, the members as consistent, and as actively engaged in Christian work as could be expected, considering the length of time that the mission had been at work, and the circumstances of the mission itself; and in many places he found the churches quite as numerous, active, and consistent, and as Christian, as similar churches in their own country. There were, he believed, in India upwards of 600 European missionaries engaged in connection with the different societies; 550 native pastors, and upwards of 80,000 converts. In China there were upwards of 220 foreign missionaries, and 450 native pastors, with about 12,000 converts. But, then, the amount of good effected by the mission cause in India and China was not to be measured by the number of communicants, of attendants, or even of scholars. The work was of a much more extensive kind. There was the exhibition of Christian character; the elevation of a higher moral standard; the permeation of new ideas among the people; the diminished interest in the festivals, which were less crowded than before; and there was the abandonment by vast numbers of idolatry, and the upspringing of new theistic sects among the people. He imagined that the fairest and most probable view of the future both of India and China with respect to Christianity was this—that the undermining and leavening process would go on for some years to come, and then there would be a great change, a revolution of public sentiment and life, and a coming over in great masses to Christianity. (Applause.) He was not accustomed to speak in Exeter Hall. He was merely giving his testimony as to the reality and the value of the missionary cause. If there was any young man in that audience who had been stirred by the appeals of Mr. Barrett and Mr. Sadler to give himself to this work, he would say to him, "You give yourself to a true, real, noble work; you give yourself to a cause which is not a failing cause but a winning cause. It is the cause of the Lord Jesus Christ, who is the Saviour and Prince of the world." (Cheers.)

The Rev. Dr. EDMOND, of Highbury (United Presbyterian) then addressed the meeting. In the course of his speech he said that no one could look at the present state of missionary enterprise and be satisfied altogether with the rate of its progress. He was not underrating it; it would be a very foolish thing, as the Professor had justly shown, to estimate results by arithmetical statistics. But he could not help thinking there was something waiting that they could hardly gauge by their past experiences or hardly conceive of. He read the old prophets, and he saw a time certainly coming when crowds should flow to Zion such as were never seen before, when the mountain of the Lord should be established on the top of the mountains, and all the nations should flow it; when the aggressive work which they were now prosecuting would give place to the attractive. How was it to be brought about? He only could tell who knew the times and the seasons. It would need no new Saviour, no new Spirit, but it might be that for the glory of God the Father, there was to be some action yet upon the heart of all humanity which would glorify the Son and glorify the Spirit, and bring out the everlastingly glorious character of Him in whose bosom was the fountain of human salvation. (Loud cheers.)

The Rev. A. D. SAVILLE, missionary from the South Sea Islands, said that the missions there had always been interesting to an English audience, and he had been working in Tahiti and Huahine, the islands first occupied. He was there, after the Gospel had stood the test of three-quarters of a century in the Society Islands, to state that Christianity was as strong as ever it was in those islands, and was more loved than ever it was by the people there. (Applause.) And yet they had not had all the things to help them in their work which the earlier missionaries had; for all the novelties in connection with the introduction of the Gospel to those islands has passed away, and now the people were a great deal more skilful in many things, such as the use of tools and writing, than many of the missionaries. There were hundreds of Europeans on the islands, as well as Roman Catholic teachers, who taught other doctrines than those of the missionaries. Nevertheless he would say that Christianity was stronger and more beautiful in these islands than ever it was hitherto. Their people had completely forsaken idolatry and all the other forms of heathenism which were followed years ago by their fathers. Indeed they knew nothing about these things; beyond their great stones, like those at Stonehenge, they had no memorials or traces of heathenism. But they were told by the author of "South Sea Bubbles" that, but for fear of the missionaries, the natives would go back to idolatry and heathenish abominations. That was simply untrue. At their missionary meeting one year, they decorated the schoolroom with ferns and flowers at his suggestion. The deacons were disquieted, "Here," they said, "here are flowers and ferns, the very things with which our forefathers used to dress up the old heathen altars"; and instantly a deputation was formed, and they waited upon him to entreat him not to drag them back again into heathenism, for they hated it with all their hearts. He was obliged to please these good old deacons, for they were determined to have nothing like heathenism introduced into the island, and so all his finery was taken away, and they had their services within bare walls. Now if their people think so much about a little thing like that, if they were afraid that a few flowers and leaves should take them back to idolatry, was it likely that when the missionary's back was turned they would go back to heathenism? He said no. God's own Spirit of His power was there, and whether the English missionary was present or not, the work would go on, and their people would never go back to the dark beggarly days which their forefathers knew. (Applause.) When he was about leaving for England he was charged with the following message by Aramati, an old chief, and a good deacon of his church, who was in his dying hours. He said: Tell the London Missionary Society how we love it, and thank them for all they have done to us; for all the light and all the blessings which they have sent us, and entreat of them now that you are going back to England, to send you back again to us, but if they cannot, beg them never to forsake us, but to let us have another missionary. We shall never forget them, and we hope never will they cut the cord which unites us now to the London Missionary Society." (Applause) That was good Aramati's charge, which he was to bring to England, and now delivered, and he asked his hearers still to love the South Sea Islands. There were noble *native* missionaries there. After the Gospel was taken to Tahiti the native preachers went away west, and north, and east, and in all directions, taking it to hundreds of those islands there, and, at the present time, their natives are anxious to take the Gospel to the great island of New Guinea. These people demanded their sympathy as well as their missionaries. They wished to go to New Guinea, to these new stations and they would do it. (Cheers.)

On the motion of Mr. CLAPHAM, chairman of the board, seconded by the Rev. W. TYLER, a vote of thanks to the chairman was passed, and having been acknowledged, another hymn was sung and the benediction pronounced.

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